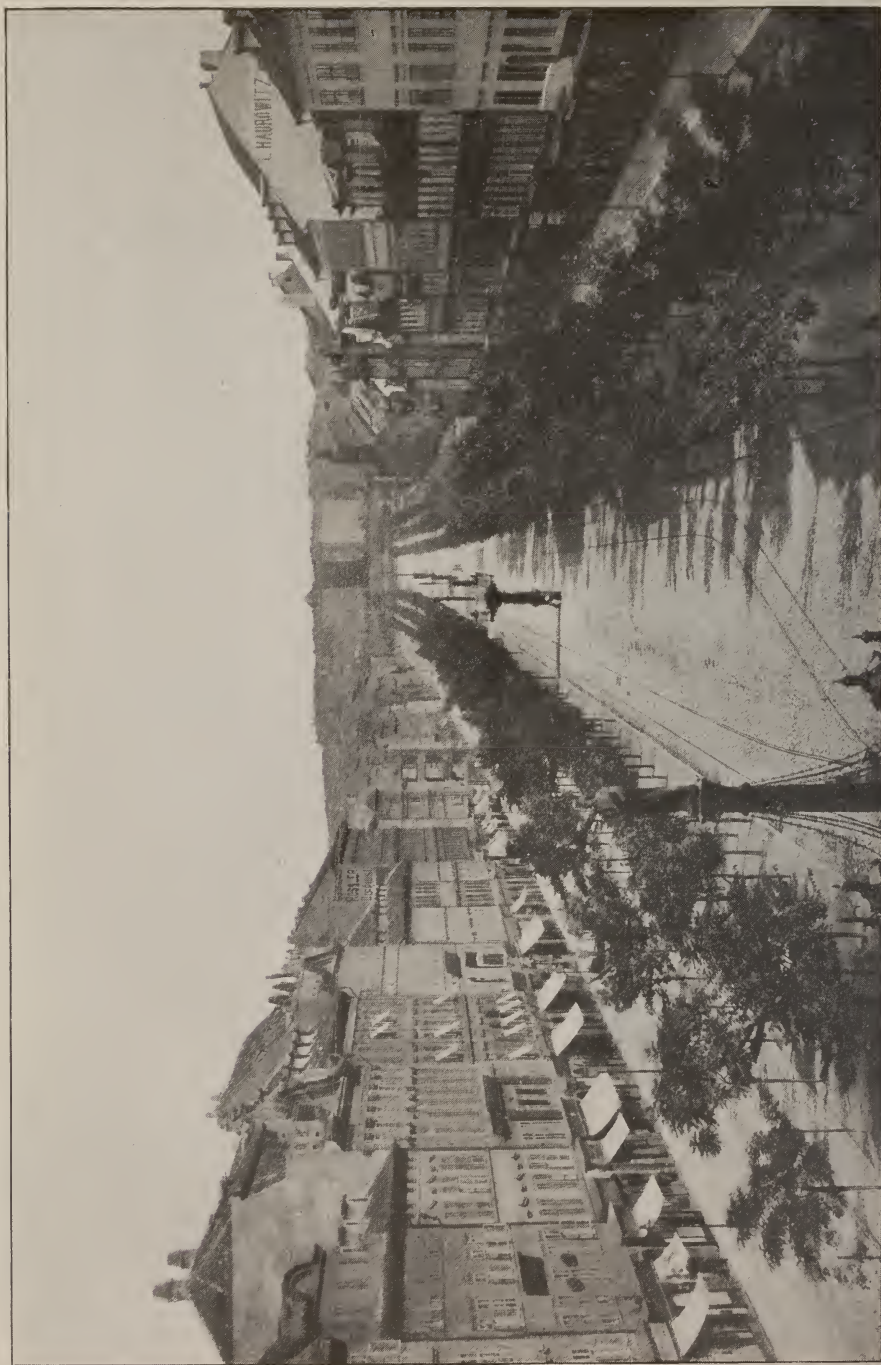


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SKRETA GASSE, WEINBERGE, PRAGUE. (See page 148.)

Life and Light

Vol. XL

APRIL, 1910

No. 4

The many friends of Mrs. Minnie L. Sibley, of Wai, India, will grieve to learn that she has been obliged to leave her beloved work and hasten to **MISSIONARY** this country for medical treatment. Her associate, Miss **PERSONALS.** Jean P. Gordon, who has been detained beyond her regular furlough because of health, is now preparing to return to the field.

In these days when so many calls for helpers are reaching us it is a joy to record the names of three young women who have recently been adopted **UNDER AP-** by the Woman's Board: Miss Mary Belinda May, of Peace-**POINTMENT.** dale, R. I., designated to the Foochow Mission; Miss Isabelle Phelps, of Springfield, Maine, an evangelistic worker for North China, and Miss Lulu G. Bookwalter, now of New York, who hopes to join the Ceylon Mission.

Though not written for publication, we think this extract from a letter from Miss Alice Pettee Adams, of Okayama, Japan, bears a significance **A MISSIONARY'S** of interest and value to our readers: "We found large **WELCOME.** crowds at the station, and everyone seemed glad to welcome me back, but the climax was reached when I arrived at Hanabatake and found the whole *cho* (ward) decorated with lanterns, flags and arches, and all the people lined up to meet me, the children waving flags; and, as I rode through the lines, they shouted, "Adams sensei banzai!" I was so pleased, I just shouted, "Hanabatake banzai!" It was some time before I could get away and go up to Miss Wainwright's for dinner. The decorations were kept up for two days, and one day they put the floating fish out for a time, as a welcome. I began at once to unpack and prepare for the bazaar, which went off well yesterday, followed by the big welcome meeting in the park. I don't know yet how much money we cleared, but we took in about one hundred and eighty yen. To-night I had another welcome meeting, and several follow during the week. No chance to rest and get my house in order, but that will come."—*Mission News.*

It is a pleasure to be able to announce for the month ending February 18th, a gain in contributions for regular work of \$2,401.19, thus reducing

THE the loss previously reported to \$859.99. We realize that for TREASURY. many of our auxiliaries the best working months of the year are passing rapidly, and we urge upon all renewed effort to bring large gifts to the treasury that we may be ready to meet the great opportunities for service which are offered to us in all non-Christian lands.

Do not forget the date July 21-28. If you have ever been there you will not forget the place. Moreover you will recall so much in a summer

NORTHFIELD school week that you will wish to go again. Plan for SUMMER SCHOOL. it; talk about it, and help others to plan to go. The text-book for next year, *Western Women in Eastern Lands*, by Mrs. Helen Barrett Montgomery, is now in press and will be issued early. A junior book by the same author will be an appropriate accompaniment to the senior book. The interesting lecturer upon the text-books of other authors will be no less interesting this year in treating her own. Some new features promise to make the school unusually attractive, and we are looking for a larger attendance than ever.

E. H. S.

Many of our societies are evidently working diligently to secure the much needed two thousand new subscribers for whom an appeal was made WELCOME! NEW in January. Every response is gladly welcomed. Let the

SUBSCRIBERS. good work go on! Surely, as Congregational women, we do not wish our magazine to fail to pay expenses of publication.

PRAYER CALENDARS.—Do not neglect to secure one before the supply is exhausted. Price reduced to fifteen cents. Six cents additional for postage.

“EVERYLAND.”—The March number of this new magazine for girls and boys is at hand. It is unusually attractive in appearance, and is filled from cover to cover with interesting stories and beautiful illustrations. The girls and boys, and their elders as well, who are fortunate enough to see this magazine will be delighted with it. The subscription price for the four numbers (including the Christmas number) is fifty cents, or fifteen cents per copy. Bright girls and boys are wanted as agents; address *Everyland*, West Medford, Mass. Send subscriptions to Woman's Board of Missions, 14 Beacon Street, Boston.

The Woman's Board has quite naturally and necessarily expanded more steadily on Northern soil where Congregationalism is far stronger than in
EXTENSION the South. Still, the officers have kept in mind the fact that
WORK. the territory of the Board actually extended along the Atlantic seaboard, even to the island city of Key West. A few years since, Miss Kyle made a tour of Congregational churches in Florida where some interest existed in our work. Meanwhile the denomination has gained in strength throughout certain portions of the southeast, and a year is upon us when, in common with some other movements, this one of woman's work for woman in the foreign mission field may well be extended and cultivated southward. Having prepared the way by cordial greetings to our sisters in the churches (white) of the southeast, by correspondence with pastors and interested women, the Board has sent its Associate Secretary, Miss Helen B. Calder, to visit Congregational churches in Florida, Georgia, North and South Carolina. Meetings were arranged at points where societies already existed, or contributions had been made to our work, or where interest in the work had been expressed. Miss Calder left for the South February 17th, and expects to spend about six weeks meeting pastors, the women and children of the churches, strengthening existing organizations and opening up new avenues of influence. Many cheering welcomes awaited her, and some Northern tourists have added their influence to promote the undertaking. May we look to all our Northern readers for warm, prayerful sympathy in this purpose of expansion to the southeast?

M. L. D.

From February 15-17, Battle Creek Sanitarium opened wide its hospitable doors to the Second World's Medical Missionary Conference. Dr. AT BATTLE Kellogg, the large-hearted, sent out hundreds of invitations
CREEK. to missionaries home on furlough to come not only for the Conference, but as guests of the Sanitarium for two weeks. One hundred and six men and women, doctors, preachers, teachers, representing twenty-eight different mission boards and every continent but Europe gladly responded. The A. B. C. F. M. led the list with twenty men and women: Dr. McCord of Africa, Dr. Grieve of India and Dr. Hamilton of Turkey; and from that same land of the Moslem, the McNaughtons, the Coles, Dr. Lee, Miss Jillson, Miss Billings and Mrs. Parmelee, whose daughter Ruth is a student in the Medical College here, looking to the land of her birth as the land of her life work; the Fullers from Rhodesia, Miss Gordon from India, the Sheffields from China, and Miss Colby, Rev.

W. L. Curtis and the Pettees from Japan. A wonderful story of the healing in all lands of all sorts and conditions of the sick in body and mind we have heard from these men and women in active service for years, many or few. Sainly Bishop Thoburn of India, and grand old Dr. Nassau, who spent the forty-five best years of his life in the equatorial belt of Africa, have given the Conference the benediction of their presence, both as presiding officers and as golden-tongued story-tellers of "Folk Lore," and their own thrilling personal experiences. Truly it is good to have been here.

B. W. P.

Mrs. J. S. Wheelwright, of Bangor, Maine, who had faithfully served the Eastern Maine Branch as treasurer almost from its formation in 1899, A LOSS IN TWO met with a tragic death, February 15th, by an accident in BRANCHES. which her carriage collided with an electric car. Mrs. Edward Tolman, of Pittsfield, Mass., treasurer of the Berkshire Branch since June, 1907, passed unexpectedly away February 5th. During her brief term of service she had endeared herself to the Branch, and her going brings a sense of sadness.

The workers in the rooms of the Woman's Board, with others in the Congregational House, will sadly miss the presence and help of Mr. CALVIN N. CHAPIN, who died at his home in Melrose, February 17th, at the age of eighty-three. He has served the American Board for fifty-five years, and to the Woman's Board from its very beginning he has been a most loyal friend. His years of experience and research made him a repository of useful information which seemed always ready to be drawn from with accurate detail. In trying to answer many a question, "Go and ask Uncle Calvin" suggested not only the tender regard for him but the assurance that the help needed would be found waiting, and would be given with the gracious cordiality which characterized him.

E. H. S.

This number will give our readers an opportunity to renew their acquaintance with our little band of missionaries in Prague. The frontispiece shows the street in Prague where, in 1882, the OUR WORK IN AUSTRIA. mission headquarters were located, and where Dr. and Mrs. Pomeroy lived with Dr. and Mrs. Clark,—the ninth house on the right.

A VISIT TO THE LAND OF HUSS

BY MRS. FRANCIS E. CLARK

(Being partly an imaginary visit made after reading the very interesting leaflets by Mrs. Porter, recently published, and partly memories of a real visit made a few years ago.)

IT was on a Saturday evening that we arrived in the quaint old city of Prague, the "city of a hundred towers," as it is often called. We made our way at once to the *Hotel u Anglickydvor*, otherwise called *Englischerhof*, which was quite near to the railway station. Having settled ourselves in a fairly comfortable room, we waited for morning and the coming opportunity to see this interesting old city, noted for its many towers and for its history, but most of all interesting to us because of its associations with early Protestantism, and its memories of John Huss, and his friend and disciple whom we know as Jerome of Prague.

The Sunday morning arrived, and as I looked out of my window I was at once aware of the fact that I was no longer in New England, for here, just opposite my window was Mr. Ludvik Ludvik taking down his shutters and opening his shop for the day's business, for though it was Sunday morning, it evidently did not mean to him a day of rest from business cares. While waiting for breakfast, I amused myself by reading some of the signs over the shops across the way, one of which was as follows:—

"Obchodni dum se zbozin ozdobnym."

As I read this and other similar signs I began to realize, as I had not always realized, what a man of learning a missionary must be. Think of learning to read a language like this, and of trying to talk in it, and, harder yet, to preach in it! Truly, a missionary who is willing to give himself to the work in this country, must be a man of faith and patience and of much diligence in study. I began to be anxious to make the acquaintance of our workers in Prague, and to rejoice that this was the Sabbath Day, and that I could begin my sight-seeing with the mission churches. As there was a little time to spare this Sunday morning we spent it in studying our American Board Almanac, for no well-regulated tourist in Austria, or in any other country where we have missions, would think of traveling without this invaluable little book. We learned from its pages that we have four missionaries in Prague, Dr. and Mrs. Clark, with their nine children (all of whom are missionaries as well), and Mr. and Mrs. Porter, with their two children (also missionaries, therefore we should count not four but fifteen, though the almanac failed to tell us

of the children, leaving that for us to find out ourselves!) We learned also that Dr. and Mrs. Clark went out in 1872, and were followed nearly twenty years later by Mr. and Mrs. Porter; that Dr. and Mrs. Clark live at Smichov 280, and Mr. and Mrs. Porter at Weinberge 1015, and that though we have only these workers to superintend the mission work in all Bohemia and though the work began less than forty years ago, there are now in spite of many hindrances and much opposition, twenty-nine Congregational churches in Austria, and seventy-seven places where regular services are held. Already we began to feel ourselves somewhat acquainted with our missionaries and their work, but we longed to see for ourselves just what they were doing and how they were doing it, so, after making inquiries at the hotel we started out for the Weinberge Church.

We made our way down Jerusalem Gasse, and as we approached the church door we heard the sound of singing, for it had taken us a little longer to find our way than it would if we could have inquired in Bohemian, so to our dismay we were late, and the service had already begun. We found a large company assembled, looking not unlike a congregation in some of our New England churches, and one of the brethren kindly gave us a seat, and passed us a hymn book. As we could not pronounce the words, we found it somewhat difficult to join in the singing, but there was melody in our hearts as we listened to the music and noted the earnest, reverent faces around us, and between times we studied our hymn book. Whether we found it an interesting study or not you can judge from two or three lines of the hymn which I give below:—

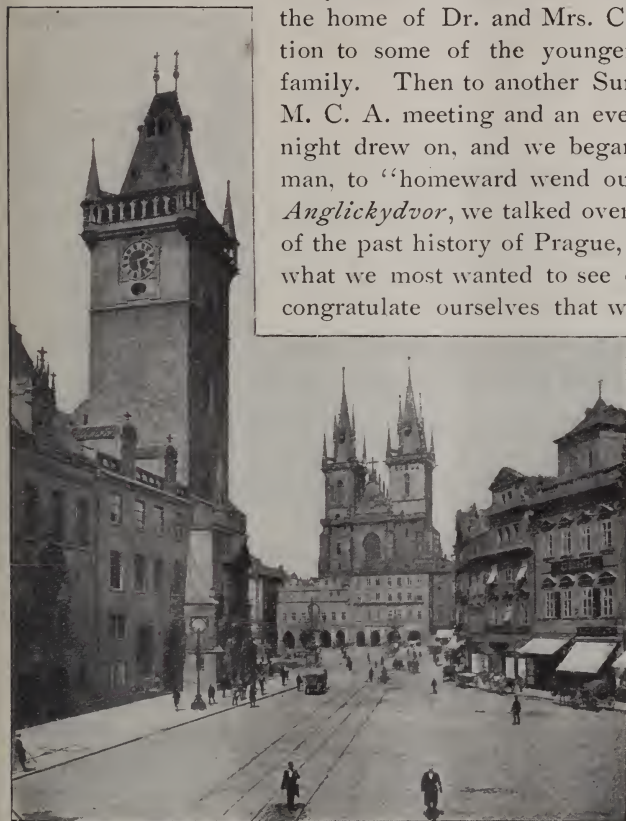
“ Pane, drive byl jsem v hrisich ach, jak toho zelim.
Nyni S Tebou v nebes vysich
S Srdcem chci bjt eelym.”

The service was long but not dull, and the large audience listened attentively and earnestly, as their Bohemian pastor preached what sounded like an eloquent sermon, though it was all Greek to us, and then, after an earnest prayer, and one more hymn, the service closed with the benediction pronounced by Mr. Porter, who, fortunately for us, was spending this Sunday in Prague. It was interesting to watch the people as the service closed, and they went forward to greet their pastor and Mr. Porter. Several of the deacons embraced them both and kissed them, first on one cheek and then on the other, and we had a realizing sense of what Paul was thinking of when he wrote, “Greet all the brethren with a holy kiss.”

The service being over we made ourselves known to Mr. Porter, and he introduced us to the Bohemian pastor and to some of the people of the

church "who seemed to be pillars," and though only one or two of them could speak to us in English, yet we felt ourselves acquainted with them already, and our hearts were drawn to these Bohemian brethren of ours.

But our Sabbath in Prague was only begun, for Mr. Porter, knowing our thirst for knowledge, took us first to Sunday school, and then, after a hasty lunch, to Smichov. Here we had a peep into the home of Dr. and Mrs. Clark, and an introduction to some of the younger missionaries in that family. Then to another Sunday school and a Y. M. C. A. meeting and an evening service! As the night drew on, and we began, like Gray's Ploughman, to "homeward wend our weary way" to the *Anglickydvor*, we talked over what we remembered of the past history of Prague, and began to consider what we most wanted to see on the morrow, and to congratulate ourselves that we had seen first of all



TOWNHALL, CHURCH AND MARKET PLACE OF PRAGUE

the Protestant workers in this old city, where John Huss so long ago opened the way for Protestantism.

We had only one little week for all Bohemia, but we made the most of our time and managed to see many interesting sights. First of all we went to the Altstadt, and there in the Eisingasse we found the old building

which, in the days of John Huss, was the university, where he held his "disputations," in the hall where degrees are now conferred. How it stirred our hearts to stand in that old building and picture to ourselves John Huss, the young man who entered the university in 1389, and who here received his degrees of Bachelor of Arts, Bachelor of Theology and

Master of Arts, and who later became Dean of the Philosophical Faculty. At the end of the Eisengasse we found the Teynkirche, the famous old church of the Hussites, built in 1370, where the followers of John Huss worshipped God so many centuries ago.

But even more interesting than the old university building or the Teynkirche was the Rathaus of the Altstadt, which is a modern building with one ancient tower and a curious old clock, and the old council chamber still in existence. But it was in the beautiful new council chamber that we found ourselves face to face with John Huss, for here before us was a very large painting of Huss before the Council of Constance. There was the great council, composed of thirty cardinals, one hundred and fifty bishops, eighteen hundred priests, many princes, noblemen and knights, and the emperor himself, and there facing them and opposing them all stood John Huss. We could almost hear the shouts of the crowd, "Recant or die," and as we gazed into the face of John Huss we recalled the words with which he answered their cries:—

"I am ready to be instructed by the council; but I beseech and conjure you by Him who is the God of us all, that you do not force me to what I cannot do without contradicting my conscience, and without danger of eternal damnation. . . . As now many articles have been imputed to me, which to hold or to teach never entered my thoughts, how can I renounce them by an oath? But as regards those articles which really belong to me, I will cheerfully do what you require, if any one can persuade me to another opinion." But his fate had already been decided. He would not recant, and die he must, and bravely he died, as we knew he would, when we looked upon his face in the great painting before us.

Slowly we went out from the old Rathaus, and out into the square before it, and looked upon the spot where in 1621 twenty-seven of Bohemia's best and bravest men were executed, because in the Battle of White Hill they had dared to fight for the same thing that our own Pilgrim Fathers sought in New England, "freedom to worship God." As we recalled the brave struggle that Austria made in those early days for freedom of religion, and thought of her many losses and defeats, we could not wonder that after a time the Bible became a lost book in Austria, as well as in other lands.

And so we went out through the old Hussgasse into modern Bohemia. We passed by the great block of buildings erected by the Jesuits, on through the Kreuzherrengasse, past the great statue of Charles IV and over the old Karls-Brücke, past the twenty-eight statues of saints and groups of saints,

until in the very center of the bridge we came to the bronze statue of St. John Nepomuk, that famous old hero, born at Nepomuk, court preacher to the Emperor Wenceslas, whom he opposed and courageously reproved when that monarch demanded that he should reveal to him the secret confessions of his wife, the Empress Sophia. Nothing could persuade the heroic old priest to reveal the secrets of the confessional even to his emperor, and after being imprisoned and cruelly tortured, he was bound hand and foot and cast into the Moldau. Remembering his heroism and his faithfulness to what he believed to be his duty, we could not wonder that



KARLS-BRUCKE AND STATUE OF ST. JOHN OF NEPOMUK

legends gathered around his name, and that later he was canonized by Pope Benedict XIII, and became the patron saint of Bohemia. But we could not linger long with this famous old Catholic saint, much as we were interested in him, so giving him a farewell wave of the hand, and casting one more glance at the slab of marble marked with a cross which points out the spot where he was said to have been thrown into the river, and almost believing in the old legend that his body floated for several days in the Moldau, with five brilliant stars hovering over his head, we left him standing there as he has stood for many years, and went on over the bridge and across the river.

We came back over the Kaiser-Franz-Brucke, past the monument of Francis II, and into the Bethlehem's Platz, where once stood the house of John Huss, and the old chapel in which he preached. We could not leave the city of Prague without a visit to the famous old Jewish Burial Ground. There we saw thousands of gray, moss-grown stones, standing very close together, all of them bearing Hebrew inscriptions which we could not read indeed, but which seemed to bring the Old Testament



TOWER OF THE NOBLES

famous statues of Bohemian heroes, and its many interesting memorials of Bohemian history, we drove through some of the broad and beautiful streets and indulged ourselves in one or two pieces of the famous Bohemian glass. We then made a brief pilgrimage to White Hill three or four miles away, that we might see the very spot where the battle was fought which decided the fate of Protestantism in Bohemia, and gave the rest of our time to visiting modern missions in this ancient land.

nearer to us. Many of these stones are marked with some symbol to show to which tribe the deceased belonged; a pitcher marks the tribe of Levi; two hands the descendants of Aaron, and other symbols indicate the other tribes. Some of the graves are also marked with little piles of small stones, placed there by relatives as affectionate tributes to their friends who lie beneath. Not far from here was the old Jewish synagogue, which we had to see somewhat hastily while we tried to believe the tradition that it was founded by the very earliest fugitives from Palestine after the destruction of Jerusalem.

There is neither time nor space left to me to tell of the Neu-Stadt, and of all the sights of modern Prague, and in truth we took little time to see them. Passing hastily through the Bohemian Museum, with its autographs of John Huss, Gustavus Adolphus and other famous men, with its

We went with Mrs. Porter to a "Hod-lasky," or "Love Feast," such as every Protestant church in Bohemia holds at some time during the year, and a joyful holiday it was for us and for all the Bohemian Christians who attended it. It began in the morning with a little prayer meeting, and in the afternoon we listened to sermon after sermon until late in the evening, with intervals between times for refreshments. When the missionary offering was taken we knew that each white envelope quietly laid on the plate represented much diligent labor and much self-sacrifice on the part of the givers, and a most generous collection it was notwithstanding the poverty of many of the givers. When the social hour came and the coffee and *vanochka* were served we were introduced to many of these modern Bohemian saints, and we found that in Bohemia, as well as in America, friends draw nearer together, and heart speaks to heart more easily "over the teacups."

We went with Mrs. Porter afterwards to visit the wives of some of the Bohemian pastors, and found them doing, in their own quiet way, just as earnest and faithful work in building up the kingdom of Christ as the pastors themselves.

We went to a "kitchen meeting" in a humble home, and saw by this example how one and another of these Bohemian Protestants are building up the wall over against their own houses as did the saints of old Jerusalem in the days of Nehemiah.

We heard something from Dr. Clark and Mr. Porter, and more from their wives, of their missionary tours through the country, often walking long distances, holding many and long meetings, and enduring much hardness like Christian soldiers, but carrying help and comfort and inspiration to many little communities of Christians, and many country towns and villages. And then, when our little week was ended, with hearts full of sympathy and love for our missionary sisters in that ancient land, we reluctantly took our journey into Switzerland, and away from the Land of Huss, resolving as we went to keep up our knowledge of these earnest workers, and to acquaint ourselves with conditions of life and faith among our Bohemian Americans in the home land.

So live your life as a Christian, that if the Christ should fail, you would forthwith be bankrupt. He will not fail, and you will never be bankrupt.—*G. Campbell Morgan.*

AFTER TWENTY-FIVE YEARS

BY MRS. H. STERLING POMEROY

Dr. and Mrs. Pomeroy were associated with the Mission to Austria in 1882-83, and rendered valuable aid during Dr. Clark's sickness and subsequent furlough. They have recently revisited Prague. See frontispiece.

THERE was Dr. Clark waiting at the station for us. A little thinner he was; new lines from work and care about eyes and mouth, but with it all seeming very little older. There was the same crisp, incisive speech, the same alert eye, and the same firm hand grasp. One felt that the strong will and wise organizing judgment must still be directing and building up new and old forces in the mission he had so long and effectively fathered.

At their home was Mrs. Clark, sweet and matronly. As she talked of their children we asked if she remembered bending over our little baby daughter and exclaiming, "Oh! I love little girls." Seven came to her, and well may she be proud of them.

As they told us of the work we must surely see, we had to shake our heads sadly. We had come away for a rest, and could not possibly visit the whole field, but would gladly see what we might with limited strength.

A great and noble mission had grown from the little church we remembered of less than a hundred souls all told. Poor, sometimes destitute, cut off for Christ's sake from families, friends and work, meeting in several dark, dingy, ill-ventilated rooms under constant surveillance, they now number two thousand or more members gathering in over seventy places for worship.

There were several fine, stately halls, where free, independent, self-supporting bodies of men and women met, to whom native preachers gave the strong meat of the Word instead of milk to babes, as in those early days.

The people who gathered in the large church we visited Sunday morning, were no longer ragged and ill smelling, slipping in almost with an air of apology for existence, but well dressed, reverential in a dignified, self-respecting way, grown to manhood and womanhood in Christ. As we stood at the door to greet them after service there was no more kissing of our hands, or garments, in servility, but a hand shake as between brethren equal in the sight of God.

How few of the faces dear to us, we saw; but now and again one took both our hands, and looking into our faces greeted us as beloved friends. Julie Most was one of those—that consecrated hand-maid of the Lord, her

face young with a light reflected directly from the Master's own. She is a great power.

Three times that day in humble quarters, we met the people, and were always impressed with their earnestness of purpose, and joy in a free salvation. Several of the preachers were my own students. One of these, Adlof, is stationed in the fine new building given to the mission by friends in Scotland. It stands in a court just behind the old house in which we used to meet when he was a boy. He was very proud to show us the large audience hall surrounded by class rooms, offices and various divisions convenient for a strong, effective, institutional church. His own home was to be there too, so that he could be in constant touch with the people. He took us through his rooms, his face and voice beautiful with emotion. God has since taken his mate from him, and the home is desolate. Pray for him, for he is worthy.

The Y. M. C. A. is growing into a great power and source of new life and extension. Through it the mission is gaining a larger hold upon university students, and the more cultured classes in the proud old city.

One of my "boys" went to Poland for business. Young men hearing him sing hymns in his room, began to gather there. He talked to them of Christ, and now has given up business and devotes all his time to work among them. Once when teaching him English I asked him to write me a letter. It began, "How do you do? I do my do very well." God bless him! He has gone on doing it.

Then there is the work among fallen women in which Mrs. Clark has been so interested—there is a crying need for a home where these can be mothered and protected. No one but Christian missionaries is trying to stem this overwhelming flood of sin in Austria. Money and a great deal of prayer are needed in this work for our sisters in a land where temptations are more awful even than in our own.

The Mission to Austria is necessarily one which cannot grow rapidly, but I believe there is no field in the world which more needs a living, saving Christ, not only for its own sake, but because of the thousands pouring into our country bringing hearts and minds which have lost their faith.

What we need is not more statistics, or more committees, or more blue books, or more money—what we need is more personal compassion, more personal sacrifice.—*Dr. John Watson.*

DOES AUSTRIA NEED OUR HELP?

BY MRS. JOHN S. PORTER, PRAGUE

Mr. and Mrs. Porter have been missionaries of the American Board in Austria since 1891.

WHY are we here? Does Austria really need missionaries to-day? A man lately answered this question from his standpoint. "Why!" said he "we are ever so much better here than the people in America. Here, every child is baptized, while in America there are hundreds of people unbaptized." Well do I remember my surprise when a Bohemian gentleman, prominent in education and philanthropy, remarked that he did not consider such philanthropies as the "Hull House" in Chicago to be practical fruits of Christianity, nor did he see the relation between such philanthropic doings and religion.

The name "Protestant" as used here too often means simply one who is not a Roman Catholic but not a true Christian, that is, not one who in heart and life reveals Christ. Do you see the point? To a great degree the idea of the country is, "Religion is one thing, life and actions are another."

One cannot judge the Roman Catholic church in lands where she holds full sway, by the Roman Catholic churches in the United States. Let us thank God for whatever in any church or anywhere helps people to "know" God and Jesus Christ, whom to know "is life eternal." But judging from the fruits, the Roman church in Austria has sorely come short in preaching Jesus Christ, and the Bible is almost a closed book. As she has burned it in the past so now she strives to keep it from the people in its purity and entirety; and her followers have yet to learn that "lying lips are an abomination to the Lord" while pure hearts and lives and civic righteousness would build a nation strong and enduring.

I dread to go into detail. It seems like laying bare the wound of the people we have come to love and serve; but just a glimpse of daily life and surroundings will suffice to illustrate the point. In the little shop below, two or three women were talking of the disturbance a girl near by had made because the priest refused to give her what she asked as his mistress, and they went on to specify where such girls are to be found in the immediate neighborhood. Returning home late, a night or two ago, my husband saw five of these abandoned girls walking the street near their headquarters just a few steps away. Girls are rented and even sold by their parents, and the "white slave" traffic has reached fearful proportions in this land. To pursue this subject of impurity into the home, the

church, schools, university life, the army and even higher would be sickening. The statements made concerning these terrible conditions even when verified by physicians are almost incredible.

On the streets and market, in the shops, cars, everywhere and constantly one hears the names of God and Jesus Christ (together with those of Mary and Joseph) taken in vain by men, women and children.

Now is the time of pilgrimages to the "Holy Mountain" near Příbram, where the Holy Virgin is said to have revealed herself. I saw lately a notice of one of these pilgrimages nailed to the wall of a church near by, and it called to mind the processions of pilgrims we have seen as they



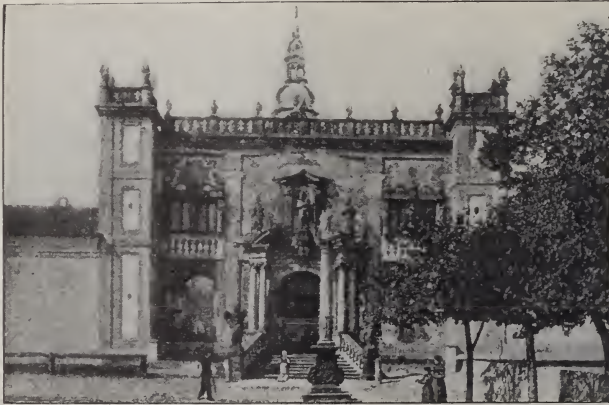
PILGRIMAGE TO THE HOLY MOUNTAIN

march home from the Smichov railroad station, the girls in white, the cross, wreaths, banners, the women in black carrying an image of the virgin under a red canopy, the priest, gorgeous in yellow and gold, and the crowd of pilgrims carrying trophies of images and sprigs of green.

A gay procession of young people in peasant costumes marched to the music of a band down the hill yesterday (Sunday) to Musle. A neighbor upstairs informed me that they were going to the inn garden "to dance and drink beer and," with a significant shake of the head, "to do other such like things. Why! That is the same place where K. is serving," said she. "They will use her as they like, and she will work hard and

then when winter comes they will throw her out and she won't have a bit of money and where will she go, for she can't come here again?" I am glad to have the people out of doors Sundays, they might do so much worse, but my soul is weary of the Sabbaths in this land. Concerts, theatres, parties and picnics! Sunday is the day for all such celebrations.

In the schools, from primary up through the gymnasiums, the children and young people "have religion" (as they express it) two and three times a week, and it seems to be confined to those hours. "The boys in my class all cheat. One could say there isn't one who does not," a boy



CHURCH ON THE HOLY MOUNTAIN

remarked in my hearing. Naturally enough the same thing goes on when the boys become men. One only needs to read the papers to be convinced of the fact.

"Yes," an American might easily reply, "but we can match you, point for point, with things as bad or worse in our own land." Granted! I think it would be possible to find cases of more atrocious wickedness and crime in America than here (where the light shines brightest the darkness is most black), but these things are not the life of America, the very atmosphere you breathe. Think of the grand, good men and women who in public and private life are lifting up the youth of the land by the fact of what they are. Think of the practical Christianity, the leaven of righteousness working to purify the land and upbuild the nation, and then compare with such countries as Mexico, Spain and Austria.

The Slavs, three tenths of the inhabitants of Europe, are a great people,

and they have a future. Just what this future is we do not know. Just what Bohemia's mission to other Slavic races will be, we cannot tell, but let us help them to be ready. He who is "King of Kings and Lord of Lords," says, "Go! Preach the gospel to the whole creation." "The whole earth must be filled with the knowledge of the Lord."

THE LAST HONORS TO THE EMPRESS DOWAGER

BY MISS BERTHA P. REED

The burial of the late Empress Dowager was long delayed, according to a frequent Chinese custom. It was very nearly a year from the time of her death to that of her funeral, though the Emperor's funeral was held only a few months after his death. But there were various ceremonies in honor of the Empress scattered through the year. During her life, one of her favorite amusements was boating in the summer time on the beautiful little lake in the grounds of the summer palace, and she also had many picnics and teas in a large marble boat built at the side of the lake. So, among the many things buried for her use in the spirit world, boats seemed to be also necessary. Last winter a large and elaborate one was buried for her, and again in August I saw another one which was to sink in ashes in her honor. The framework was of bamboo and wood, and the covering of cloth and silk was elaborately painted like a boat. A huge figure of a Chinese Neptune stood at the bow, with hammer raised. The boat was very large, and on it were three pavilions, while at the stern there hung five large embroidered silk banners. All around the sides were figures of women with long poles in their hands, for poling the boat, a Chinese method of navigation in shallow waters. Many figures of officials were dressed in silk, with real necklaces and peacock feathers in their hats, and in all the likeness to life was remarkable. The cost was said to be seventy-five thousand taels, perhaps about fifty thousand dollars in gold. That is a sad part of it—to think that in the present need of China, such a sum could be spent in this way.

But just recently still more has been done. In November, in the last days before the funeral, over a thousand figures of men and horses were arranged in a long column in the Imperial City, and all were burned. There were officials riding horses and mules, all life size, and as fully equipped as if to really escort the royal carriage. There were soldiers, as if marching in line, ready for defense. There were companies form-

ing a band, all carrying foreign band instruments, or a marvelous imitation of them, the men wearing suits of flannel which were not imitation. There were long lines of men carrying silk banners and umbrellas, the banners being beautifully embroidered. There was a carriage and some carts and sedan chairs covered with yellow brocaded satin, but I think some of these last were kept for the final procession and not burned. For all this again the expenditure reached into the tens of thousands, and again we think, the pity of it for China now.

We are wondering if the end of such a waste of money is not near. In so many ways the Chinese are advancing and learning, that surely they cannot continue to believe much longer in these older superstitions. It may be that in this, as in many things, we are seeing the last of the old régime.

The place chosen for the burial of the Empress was fourteen miles east of Peking, and the only way to truly honor her was to have the huge cat-



A STREET CORNER IN PEKING

afalque carried all that distance on the shoulders of men. So a special road was made of yellow dirt, going straight across the country; it was carefully pounded down, and no one was allowed to go over it through all the days of preparation. Great preparations were made, too, for the officials and all who would remain for a time at the tomb.

On the day of the funeral, we were told that the procession would start at seven in the morning, so we started in the morning darkness for the pavilion to which a kind friend had sent us some tickets. Foreigners were allowed to see the procession from three pavilions, but in the city no Chinese were allowed to see it, though they could see it in the country.

It came finally, though long after seven, and we watched first the long lines of horsemen and of men with banners and standards. Then came

the catafalque on which our interest centered, the great structure covered with yellow satin embroidered all over with the figure of the phoenix in blue and red. Over a hundred men were carrying it, by an ingenious system of poles resting on their shoulders. Behind it came carts and sedan chairs which had been used by the Empress, covered with yellow brocaded satin. There was also a satin-covered case containing the tablet of the Empress, which was to be kept afterwards in one of the temples for future worship. The procession ended quickly, for, according to all precedent, it had to be quite different from that of people of lower rank. Usually many things to be burned had been carried in the procession, but for the Empress all that had been done before.

Altogether the final honors paid to her were greater than those paid to the Emperor, but at last all is over, and a fuller opportunity seems to have come to the new régime. We wait to see how it will be used. At present, with the dismissal of useful officials, and with trouble threatening in the north, no one can say that the situation is encouraging.

BIBLE WOMEN IN AHMEDNAGAR

Mrs. Robert Hume's report of this most vital part of our work is full of interest and cheer, and those who support this service may rejoice that they are doing much to hasten the coming of the kingdom.

A study of Acts is particularly helpful to Christian workers in India; for Bible women's work is largely reaching those who know not Jesus and instructing converts into fuller knowledge of his teaching. During the past four months the women have had special training in singing native airs, such training being most useful to them in their house-to-house work. For this instruction we took a collection of beautiful devotional hymns by Rev. Narayan Vaman Tilak—a comparatively new book well adapted to our religious work. The training the women received paid for the time and money it cost. At the close of September, I felt it would be helpful to make a special use of the hymns that they had learned. So a sacred song service, called in India a *Bhajan*, was arranged with particular reference to presenting Christ to non-Christians. This sacred song service is accompanied by special native musical instruments; we made use of cymbals and a kind of tambourine fastened to the hands which are used to mark time in a musical tone. Custom in India restricts the use of musical instruments by women, these we chose being considered proper. All the service had to be performed by women because the Hindu and Mohammedan women we wished

to invite would not have attended had men been present. Mrs. Tilak prepared the talks between the hymns which were to explain them and be the means of preaching Christ.

We sent out several hundred invitations—the Bible women also giving invitations freely to everyone they knew. We used our new commodious church for this occasion, hoping that the women might not feel afraid to enter it. The platform around the singers was trimmed with potted ferns



BIBLE WOMEN IN WAI

and plants, and Brahmans, Mohammedans, Parsees and non-Christians of all castes from Ahmednagar came in. The church was filled; I never before saw such an audience of non-Christian women together. The children they brought were not orderly, but we had to bear more or less of their noise for the sake of having the mothers present. Mrs. Tilak was most successful and happy in her ways of leading.

After the service was quite over Mrs. Churchill played the large organ in

the gallery, to interest the women who had never either seen or heard such an instrument before. The whole service thoroughly pleased the women, and as they passed out they said, "When will you invite us again? We have been delighted with this *Bhajan*."

We make some extracts from the interesting reports which the Bible women bring of their work. One says:—

Every morning, when the patients and their friends come for medicine and treatment to the dispensary, I have prayers with them in the anteroom. First I read a portion of Scripture. Usually the selection is one of Christ's miracles, a parable or the story of a Christian saint, something brief that will give the women a picture in their minds. Then I tell them an interesting story, either true or imaginary, always something that will hold their attention. And lastly, I put in the application. It must reach their hearts, otherwise it will be of no avail. While doing this I am interrupted frequently by exclamations, and the women stoutly assure me that what I tell them is true. "What you tell us sheds light in our minds." My one purpose is to declare to the women that Christ came to save them, and that he only can forgive sins.

A Brahman woman, a patient, was so impressed with my talk that she boldly said: "Our strictness concerning purity or defilement cannot bring us merit. Our idol worship, our religious ceremonies and beliefs are false, and cannot save us, but we have to follow what we have been taught from childhood. There is only one God and one Saviour. He only can forgive sins. All this is new, yet I believe and acknowledge it." When this woman said all this so decidedly, many others were helped to acknowledge the same truth.

Every day I go to meet the patients in the hospital wards. I read to them, talk to them, and teach them verses from the Bible, or hymns, and teach them the Lord's Prayer. Often I read interesting and helpful books to those who are not able to walk, but are convalescent. I try to explain what "Life in Jesus Christ" is; what it means to have our sins forgiven, etc.

Another writes:—

My special section is in the Mang portion of the Maliwada in Ahmednagar. The people are poor, and live very crowded. About thirty-five women in this section are under instruction, and our lessons are regularly set for us every six months. The Mangs are an industrious people, and they have their special lines of work and trade. They are the rope makers of India, and also the broom makers. They make these things, and then

sell them. The women help the men in their work, in fact the whole family have to work in order to get sufficient food and clothing. While the women work I sit down and teach them. Their hands work and twist the fiber, while their minds work in listening, or in orally committing verses and hymns to memory.

A third tells of the superstition that still holds the women :—

At one place we asked where a certain woman, Rackhamabai, was. She is ever attentive, and we remembered her because of that. They replied, "She has gone on a pilgrimage, but she will soon return." Later we went to Rackhamabai's house, and had a long and interesting conversation with her, the gist of which was the following: "Well, Bai, you've been on a pilgrimage; why did you go?" "I went to get merit; why do you ask?" "Well, and did it repay you for the expense you went to for it?" "I saw the god in the temple, bathed in water, paid the priest and came away." And then I said, "What did you bring back?" "Bring back? What should I bring back?" "What was the good of seeing the idol in the temple? What was the good of the bath? Did it cleanse your heart?" "No, it only made my body clean, but my heart was not cleansed of its sin. What you sing in that hymn that all such things are merely works and vanity is quite true. Your God can change the heart, and make it clean and pure." After acknowledging this we desire and hope and pray that Rackhamabai may accept and acknowledge the gospel.

Still another reports :—

Although we have to tell the women much that is absolutely derogatory to their own religion, yet they never seem to take offense. Frequently they say: "We believe things as we are taught, and have no means of knowing anything else. What you tell us makes us think, and we can see by comparing what we know with what you tell us that our beliefs are not satisfying." The women must surely grow into the knowledge of Christ. There is no very sudden way possible for the women of India. The love of Christ is coming into their hearts.

MISSIONARY LETTERS

AUSTRIA

Mrs. J. S. Porter writes from Prague :—

When I visited Nachod two or three years ago and saw the "hall,"—two small, whitewashed rooms with only a large doorway between,—knowing the work and the number of young people attending the meetings, I

thought, "What a pity! What a shame that Nachod has not a better place for our work than this!" But even this poor tenement had to be given up, for the people living in the house pounded on the walls to disturb the meetings, and otherwise made it very annoying. As yet no suitable house can be found. The people meet from house to house as they can, but our people live in small dwellings of one or two rooms. On Sundays, those who can, walk or ride on the cars to Skalitz, Upice and other places where meetings are held, but necessarily strangers cannot be invited; some are scattered; some "grow cold" and the work suffers. "We must build!" say the people, and following the example of others they give themselves—out of their poverty usually; they will beg and borrow and then build, with likely an addition to the heavy burden of debt already carried by the Austrian Mission. This question of providing meeting halls for the well-born, healthy, growing work of the Austrian Mission is a burning one. We cannot appeal to the pockets and imaginations of American Christians as if we were trying to build a hospital or college or school in India, China or Japan, and so the missionaries and building society are borne down with heavy burdens. The weather and the government do not permit out-of-door meetings or we could do without houses perhaps. But the people of Austria do not yet "know the Lord," so we are still under marching orders to preach the gospel to them, and roofs seem to be a necessity.

Miss Most starts to-morrow on a visiting and "lecturing" tour to Skalitz, Upice, Bystre and Dobruska. May she do much good! She has given talks to women, of late, here in Weinberge, Smichov, Prague, Zizkov, Kladne and Roudince. She gives lessons in German and English to some of our young people, writes and translates, visits, helps in the Sunday school, and the like.

We visited the new orphanage out in Chvale (under care of the Zizkov church) the afternoon before Christmas. It would be "another story" to tell of the good time we had with the children, but Miss Jehlicka, as matron, is mothering well those seven children, besides building firm foundations for the institution. By her plan for taking care of little children when the mothers were busy in the fields in the summer, and by gathering in some of the village children for Sunday afternoon good times, she has won for herself a firm, warm place in the community so that a priest would meet difficulties now in ousting her or the orphanage. Miss Jehlicka knows not only from observation but also from experience whereof she speaks when preparing her monthly leaflets for Christian

women and mothers. She comes in to Zizkov to address woman's meetings, and she must not be tied down entirely to the orphanage.

Mrs. Adlof, the wife of the pastor of the Prague church, died and was buried on New Year's Day. She was a gifted woman. She wrote charming stories for the children and helped in many ways. She is sorely missed.

MICRONESIA

Miss Jessie R. Hoppin writes from Jaluit:—

It is very early Christmas morning, for we sail for Butaritari at six o'clock A. M. Miss Wells and Miss Olin arrived on the *Germania* the 18th of December, and on the 19th Miss Wilson and I sailed from Kusaie, Miss Wilson bound for America, and "I," to quote the old story, "don't know where I'm going but I'm on the way." Miss Wilson was very ill for about a week, and up to a short time before the steamer arrived, I thought I would go with her to Sydney; but now she is so much better that she is able to go alone, and I came on to Jaluit. My object in coming here now was to try and arrange for an island tour for the Marshall girls. Kabua, a very high chief and one of my old friends, owns a good-sized schooner. He had sent word to Kusaie that he wished me to bring the girls and make a tour of the islands with him. I did not know just what that meant, *i. e.*, whether he meant to charge for our passage or whether it was to be a free gift. To-night he told me that he would take us all free—myself and the twenty-six girls. Of course that is from Jaluit, and we still must pay our passage on the steamer from Kusaie here; but Kabua's gift is a very substantial one. So, if all goes well, we will be here to begin our tour some time next April. I go on to Butaritari, I think, in this ship. They say that the gasolene schooner *Triton*, which belongs to the German firm, will be there and will make a tour of the Gilbert Islands group. The head of the German firm plans to make this same trip now and return on the return trip of the *Germania*; so the conditions ought to be fairly good.

Miss Olin returned to Kusaie looking more rested. Miss Wells' coming was the cause of most sincere thanksgiving and joy. The girls fell in love with her at first sight, as we all did. They were divided between their sorrow over Miss Wilson's going and their pleasure over Miss Wells' coming.

The story of the coming of the new building and of Mr. and Mrs. Bowker's arrival would make a book. One hundred and thirty-two men

and boys worked about a month in all, bringing the material around to the mission and carrying it up the hill. When I left Kusaie the foundation was finished and part of the frame up. Mr. Bowker is such a good man. We could not have had a more happy arrangement than that which brought him and his wife to us again.

Steamship Germania.—We are at sea again. We left Butaritari early this morning and reach Tarawa this afternoon. I leave the ship there and so am finishing up my mail to send on by the *Germania*. Miss Wilson and I went on shore at Butaritari and had the good fortune to find the teachers all together. We attended service with them, and then talked into the small hours of the night; we reached the ship again between three and four o'clock in the morning. We could not do differently on account of the tide. There were two ships at Butaritari, one a Chinese steamer and the other belonging to the German firm. I had thought I might find my way around the group on one of them, but had to give up the plan. I am especially anxious to get to Apaiang, and think my best plan is to stop at Tarawa and wait for a chance to go across to Apaiang. I have come to the islands with the special idea of planning tours for the school. Kabua, the Marshall Island chief, has promised to take me and all the Marshall girls around the Marshall group free; and the captain of the *Germania* has just told me that he will take all the Marshall girls from Kusaie to Jaluit. He will put up a tent on the upper deck and will allow them to go second cabin. We want to bring the Gilbert girls to the Gilbert group, also on the *Germania*. I think we will not try to do that until after the Marshall girls have made the tour. I am very happy over the prospective tours and hope nothing will come in the way to make them impossible. A matter of money ought not to hinder us now; the girls have been so long away from their homes, and we need the tours to make the training school work effective.

CENTRAL TURKEY

Miss Isabella M. Blake writes from Aintab:—

The weather is bitterly cold, and everybody stays indoors if possible, dreading the north wind. It is the custom of the East to cover its head as carefully as the West does its feet, and consequently everyone has his ears and neck wrapped up, even if his feet are bare. Some motherly old ladies have been much troubled about my ears, because I do not cover them ordinarily, even in cold weather. Indoors, however, it seems to be of importance that the feet be kept warm, because every family wants a *tan-*

dour and many families nearly live under them. A *tandour* consists of a hole in a cement or stone floor, in which a charcoal fire is kept burning. Over this is set a small wooden table, covered with a huge, heavy quilt. The whole family can live, eat and sleep with its feet under this arrangement, and feel itself warm. But I am very happy in having three large boxes of warm clothing and bedding from friends this winter, to distribute among the very poor who have not even these peculiar means of keeping warm. Many people, last summer, after having sent large quantities of bedding and clothing to the homeless people of the mountains, were obliged to sell what they had left to buy the winter's wheat, because wheat rose so suddenly and tremendously in price, in the late summer and early fall. Aintab is a cold and hungry city these days. "Brethren" (and sisters), "pray for us."

MISSIONARY NEWS

A MOVEMENT IN AUSTRIA. Many people would regard Austria as the most unlikely country in the world to become the scene of a Protestant revival; but as God once "remembered Noah," and those who were with him in the ark, so he has remembered the remnant of evangelical believers in bigoted Austria. It is not generally known that at one time nearly the whole population were adherents of the evangelical faith, but the Jesuits deliberately set themselves to crush it out, and with such success that, as Cardinal Klest acknowledged, "the persecuting edicts drove love, property and many souls from the country." By the end of the disastrous Thirty Years' War, Protestantism had all but disappeared; but now it is regaining lost ground, and New Testament Christianity is springing up in hundreds of places throughout the Austrian Empire.—*Ex.*

After describing briefly the members chosen for the legislature in the province of Shantung, a new body established to provide for the common weal,

CHINA'S PROBLEMS. a writer in the *East Asian Lloyd* says: "Questions enough await their decision; safety for life and property, protection from epidemics, prohibition of opium, adulteration of food, vaccination, establishing of village hospitals, cleaning of streets, conditions of cemeteries, and religious superstition, care of cripples and orphans, work for the unemployed, public libraries and instructive lectures, schools and foreign studies, all these matters must the assembly consider and decide.

"These points in regard to foreigners must be discussed; territorial leases,

decline of trade, Christian missions, commercial undertakings of foreigners in China, consular legal powers, railroads, conservation of resources, coast fisheries, new industries.

“Our author has little confidence in the wisdom and unselfishness of these newly chosen deputies, and feels that the outlook for immediate reform in China is somewhat discouraging. Incorruptible officials are lacking, and moral power in the people is lacking. We cannot make men virtuous by law. Perhaps the next generation, which has the advantage of a better education, may make real that which the government is to-day trying to accomplish but is not able.”—*Zeitschrift für Missions Runde*.

During the coming year, the Christian church in Korea, made up of people so recently brought from heathenism, is to engage in a campaign
A MILLION SOULS for the winning of one million souls for Christ. The
FOR CHRIST. holy boldness of this enterprise will be seen when we remember that there are but eighty thousand Christians in Korea, and in order to accomplish their purpose they must win a soul each every month.

The plans for this campaign embrace four things: (1) United prayer for the outpouring of the Holy Spirit. . . . (2) A house-to-house visitation, during which an invitation shall be given to all to accept Christ as a personal Saviour. (3) The wide circulation of the Word of God, an endeavor to put a Bible in every Korean home. (4) The daily prayer: Korea for Christ.—*Ex*.

An encouraging word comes from the Shansi Mission to the effect that where a year or two ago, whole fields were given over to the cultivation of
SHANSI'S the deadly poppy, this year these same fields sown to wheat,
WHEAT CROP. have yielded such abundant crops that the people are saying, “God blesses us in giving up the opium trade.”

“Hon. Winston Churchill, of the British Government, formerly under secretary for the colonies and now President of the Board of Trade, speaking at the opening of The Orient in London, said: ‘Every penny presented to the cause of missions is a contribution to good government; every penny of missions saves the spending of pounds in administration, for missions bring peace, law and order.’”—*Missionary Review*.

Among interesting missions conducted in papal lands by other Boards than our own is the Protestant Episcopal Mission in Brazil. Started in 1889, it now has twenty clergy, fifteen of whom are Brazilians, twenty-six mission stations and congregations of over five thousand. Almost better

than its direct results is the influence the mission is having on the Roman Catholic Church. Where the mission has stations public opinion demands that the Roman Catholic priests shall lead moral lives; Sunday schools are being started, and churches that have long been closed are being reopened for service.—*Ex.*



HELPS FOR LEADERS

GETTING THE MONEY

BY MRS. C. H. DANIELS

If you have read the March number you will remember that in cultivating the soil of a Mission Circle it is urged upon the laborer to give particular attention to money—a product difficult to raise in perfection, but one of the most rewarding when it springs up after honest toil.

Suppose we now confer upon money:—

1. The necessity of vigilance in looking after the pennies.

It is usually pennies, since we are just now considering children's work. It takes a great many pennies to count up to one dollar, and on and on to, say, the ten dollars, which is your aim. The nickels and dimes help on occasionally, and a rare quarter gives one a positive thrill when she is counting up the mite-box contents. But—the pennies do count up nevertheless, and they will be the usual coin as long as we work with the children. They are the children's own financial symbol. They look larger to the boys and girls than they do to the leader. That mite box with its twenty-three separate cents speaks loudly of childhood, of childish ideals, hopes, pleasure, sacrifice, perchance. You are disappointed? Yes. You wanted, you needed, at least a quarter from every child, and many fall short.

Can we stimulate to higher ideals of giving on the part of the children? Unceasing vigilance is the price to pay—vigilance in reminding, vigilance in illustrations drawn from life on the mission field as to what children's money can do, vigilance in devising new ways of securing the full

pledge, or an increase—better still. It is a vigilance worthy the leader's own personal supervision. It is not lesser work to be turned over indifferently to an assistant without experience in methods and without understanding of human nature. The assistant can take the training of members to perform well their little functions in the program or in the on-moving of the Band. Unless a leader is sure of patient endurance and long-suffering tact in her assistant, let her keep the money-raising as her own honorable and important duty.

Of course there is a treasurer among the children and there may well be a Lookout Committee, one of whose duties is to dispense and gather in mite boxes, but even so the leader will find laxity on the increase without her own personal vigilance.

Yet one additional thought or two on vigilance. Take notice of the sum you sent the Branch treasurer last year and make necessary moves to keep this year's amount up to that at least. A good principle is to grow yearly, if but by a dollar. Observe, also, a steady regard for your own regular pledged item. The Branch treasurer depends upon this. Therefore be vigilant to keep the money flowing into the right channel and do not divert that money to any other channel, even to a poor appealing orphan. The need you meet through your Branch of the Board, will when analyzed and presented to the children thrill their hearts and claim their loving loyalty.

2. Various methods of gathering the pennies.

The mite box is a standard method, appearing in a bright, new dress every year or two to arouse fresh beginnings in the Mission Bands. Probably no one method is so widely adopted, perhaps none is more satisfactory. Some have annual openings with appropriate exercises. Have you tried summer boxes opened in October, a second lot opened in mid-winter, a third in June? The advantage is found in a larger amount than from the one opening.

Offerings at meetings may take the place of mite boxes or may supplement them. In the former case, especial care is necessary to remind, to suggest ways of earning and saving, to urge—or down goes the thermometer! Apropos of the financial thermometer, please see Mrs. Wiggin's idea in the January "Mission Day Spring." To keep the money-ideal before the members—this is our need, now in one way, again in some new way.

Have you ever bought fifty or a hundred American Board Almanacs in December and given them to your children to sell in the parish for ten cents, to earn thus half the proceeds for their treasury, while sowing good

missionary literature? Home-made candy sales at church socials form a modest business enterprise, gratifying to the church palate and to the children's treasury as well. Some boys and girls have done well at cultivating spring plants from bulbs and selling to friends.

In all these methods we observe the mingling of voluntary gifts with business principles. Both may well be cultivated with the best emphasis we are able to give upon the former.

Now, may all of us who are leaders of Children's Bands make an appeal to the mothers and aunts and grandmas? Please help the children in this money-giving. They should not be left alone in it. Please cheer us, to make up for the heart-sinking we experience when the boxes run so low. Wasn't that a grand event when one child had a dollar! It warms my heart to remember the few whole dollars. They have never come from the wealthy homes. Heaviest mite boxes, more thoughtful gifts come from homes, possibly poor financially but rich in mother-training and mother-overseeing.



EASTER

The Lord is risen indeed!
 He is here for your love, for your need,—
 Not in the grave or the sky,
 But here where men live and die,
 And true the word that was said:
 "Why seek ye the living among the dead?"

Wherever are tears and sighs,
 Wherever are children's eyes,
 Where man calls man his brother,
 And loves as himself another
 Christ lives! The angels said:
 "Why seek ye the living among the dead?"

—RICHARD WATSON GILDER.

AN EASTER MEDITATION

BY MRS. JOHN C. LABAREE

“The blessed Easter comes once more,” and we greet it with the prayer of the Apostle in our hearts, “That I may know Him, and the power of His Resurrection.” We have been lingering at the cross

“On which the Prince of Glory died,”

and have felt the power of infinite sacrifice, realizing anew that “for us men, and our salvation,” the Father “so loved the world that He gave His only begotten Son,” and the Son so loved that He “gave Himself.”

But Easter leads us up from the Cross to the empty tomb, and the Risen Lord. Let us follow the wisdom of an old saint: “Saturate your mind with the story of the Resurrection. Let it get into your bones. Leave it to make its own mark.” Century after century has passed since that morning of power, when

“The cold grave could not hold Him,
Nor death’s cold iron bands.”

When the stone was rolled away from that garden tomb, and by the mighty power of God, the Crucified, the Lord of Life, rose from the dead. Wondrous story, wondrous import to us!

He rose from the dead, and appeared to His incredulous disciples. He rose from the dead, and “dieth no more.” He rose from the dead, and “liveth forevermore.” He rose from the dead, and “became the first fruits of them that slept; the first fruits of a mighty harvest.” He rose from the dead, and “opened the Kingdom of Heaven to all believers.” He rose from the dead, and “abolished death.”

“Crowned Victor in the strife,
Vanquished are all the hosts of death,
By the power of the Life.”

He rose from the dead, and “ever liveth to make intercession for us.” He rose from the dead, and is set at the right hand of God “in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the church.” Nor, Oh, my soul! is that wonderful story all. He rose from the dead, and “manifests” Himself to-day, to those who love Him, and keep His Commandments.

*We are told that in far away India not long ago, a Punjabi, "seeking the truth which satisfies" and finding it not in idols or swamis, came to one of the missionaries in Allahabad. He had read the Gospels, and the Acts, but light had not dawned upon his soul. His cry was, "Ah, if Jesus would show Himself to me, as He did to that man Paul, or if there was some Christian who would lay his hand on my head as Ananias laid his hands on Paul, and could make me see what I do not see, then I could believe that Jesus lives." A great yearning came into the missionary's heart that there were indeed some disciple of Jesus Christ so in touch with Him, that through laying on of hands sight might be given to those blind eyes. But at the same time she was reminded that human hands are not essential. Getting her Hindu New Testament she pointed out the words of the Lord Jesus: "He that hath my commandments and keepeth them, he it is that loveth Me, and he that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself unto him." Long time he travailed in prayer. At last the answer came, not a light which felled him to the ground, not a voice from heaven, but the inward assurance that Jesus lives, the peace which comes to a forgiven heart.

Said a dying saint: "There is no promise more real to me, or that has been more literally fulfilled to me, than Christ's promise to 'manifest Himself.'" A minister of to-day writes: "I know He rose, because I see Him. He has come into this poor heart of mine a living reality."

"Oh be ye steadfast, be ye strong
He lives, the risen Lord ye seek,
He lives to beautify the meek,
He lives to work with you."

THOUGHTS FOR EASTER

"The time of the singing of birds is come,"—the time when nature calls aloud to us and bids us awaken out of the deadness of personal grief and rejoice in the new manifestation of His beauty that God is making to the world. "Behold! I am alive forevermore and the dead live to Me." It must be well to have ears to hear and a heart that would respond with a little flutter of returning joy and thankfulness.—*Annie Keary.*

The return of Easter should be to the Christian life the call of a trum-

*The February *Missionary Link.*

pet. It is the news of a great victory. It is the solution of a great perplexity. It is the assurance of a great triumph.—*Frederick Temple.*

Christ was not primarily the Deed-doer or the Word-sayer. He was the Life-giver. He made men live. Wherever he went he brought vitality. Both in the days of His incarnation and in the long years of his power which have followed since he vanished from men's sight, his work has been to create the conditions in which all sorts of men should live.—*Selected.*

Thrice for us the Word Incarnate high on holy hills was set,—
 Once on Tabor, once on Calvary and again on Olivet;
 Once to shine and once to suffer and once more as King of Kings,
 With a merry noise ascending, borne by cherubs on their wings.
 Till the glad angelic voices hail the wardens of the Gate,—
 "Lift up the doors, ye princes, for the Victor comes in state."
 —*R. F. Littledale.*

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR MAY

THE GOSPEL IN LATIN LANDS

OUR MISSION IN AUSTRIA

Be sure to use a map, and point out the location of the different provinces, Bohemia, Hungary, Moravia, etc., which together constitute the Austrian Empire. Also note the location of Prague.

It would be a good plan to have as well a chart showing the immigration from these provinces to our own country.

Some salient points to be brought out in the lesson are: the life and times of John Huss; the difficulties encountered by our early missionaries; some sketch of their work; present conditions and the missionaries now at work; the strategic situation as an opening wedge to work in Russia; church at Lodz; the reflex influence of mission work in Austria on Bohemian-America.

For large auxiliaries papers might be given on these topics, but in small societies it is well to avoid the formality of papers and make the meeting largely conversational, bringing out these points in succession; though one or two ladies might be prepared to tell the story of John Huss and the life of Mrs. Schaufler.

Material for this program may be found in the files of LIFE AND LIGHT and *Missionary Herald*, in the leaflets by Mrs. J. S. Porter, of Prague, advertised on the last cover page, and in *The Free Church in the Land of John Huss*, for which send to John G. Hosmer, Congregational House, Boston, postage one cent.

SIDELIGHTS FROM PERIODICALS

UNITED STUDY COURSE. PAPAL LANDS.—The *American Magazine* for March continues the series of articles on “Barbarous Mexico.” The *March Cosmopolitan* has started a series of articles in reply, entitled, “Mexico the Progressive.” Other articles on Mexico are “The Mexican Plutocracy,” in the *Twentieth Century* for March, and “Motoring in a Cactus Forest,” *Century*, March. “Spain’s Economic Revival,” *Review of Reviews*, March.

AFRICA.—“Stanley’s Africa Then and Now,” *Atlantic*, March. “The Tyranny of the Nile,” *Edinburgh Review*, January. “African Game Traits,” *Scribner’s*, March. “The Feast of the Heathen Shambalas,” *Missionary Review*, February.

TURKEY.—“The Turkish Question,” *The Forum*, March.

INDIA.—“A Message to Young India,” by Tolstoi, *Twentieth Century*, March. “The Forces behind the Unrest in India” gives a Hindu’s view of the situation, *Contemporary Review*, February. “Three Hoboes in India,” *Century*, March.

CHINA.—“Medical Missionaries in China: A Japanese Appreciation,” *Review of Reviews*, February. “The Church in China Under New Conditions” and “Present Missionary Crisis in China,” *Missionary Review*, March.

JAPAN.—“The Cherry Blossoms of Japan,” *Century*, March.

Articles of general interest are “Christianity and Non-Christian Religions,” “The New Developments and Demands of Missions,” “Ten Years’ Progress in Porto Rico,” *Missionary Review*, February. “The Student and the Missionary Campaign,” *Missionary Review*, March. F. V. E.

WOMAN’S BOARD OF MISSIONS

Receipts from January 18 to February 18, 1910.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Aux., Th. Off., 13.86, Central Ch., 18, S. S., 50; Calais, Aux., 96.25; Searsport, C. E. Soc., 17,
Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Cumberland Co. Conf. Coll., 2.25;

195 11

Gardiner, Sr. C. E. Soc., 2; Gorham, Aux., 80; Hallowell, Aux., Friend, Th. Off., 5; Portland, Coll. at Branch Meet., 26.65, Dinner at same, 24.25, Bethel Ch., Aux., Th. Off., 11, M. B., 11, C. E. Soc., 25, Second Parish Ch., Th. Off., 1, Y. L. Guild, 5, State St. Ch., Aux., 92.10. Less expenses, 11.40,

273 85

Total,

468 96

NEW HAMPSHIRE.

Dalton.—Mrs. James Richmond. 2 00
New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Atkinson, Dau. of Gov., 1; Concord, Aux. (Th. Off., 85), 125; Hanover, In Mem. of Mrs. D. J. Noyes, 15; Newport, Newport Workers, 60; Winchester, Mrs. P. C. Wheelock, 40 cts. Less expenses, 36, 165 40

Total, 167 40

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford, Brattleboro, West, Aux., 19.54; Burlington, First Ch., Aux., 25; Fowler, C. E. Soc., 5; Franklin, Aux., 10.68; Hartford, Aux., 3.75; Jericho Center, Aux. (with prev. contri. to const., L. M. Mrs. Addie O. Stiles), 5; Montpelier, Aux., 9.50; Morrisville, Aux., 5; New Haven, Aux., Th. Off., 5; Norwich, Aux., Th. Off., 1.50; Rutland, Aux., 123.33; Saxton's River, Friend, 1; St. Johnsbury, North Ch., Aux., 4.63, Prim. and Inter. S. S., 8.30, South Ch., Aux., 7; Westford, Aux., Th. Off., 5, 239 23

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading, Billerica, Aux., 2.50; Lexington, Hancock Ch., Woman's Assoc., 87.62; Lowell, Eliot Ch., Aux., 15, Pawtucket Ch., Aux. (to const. L. M. Miss Elizabeth C. Coburn), 25; North Andover, Miss's Soc., 5; Wakefield, Mary Farnham Bliss Miss's Soc., 25, 160 12
Barnstable Branch.—Miss Carrie E. Mitchell, Treas., South Dennis, Cambridge, Miss Amelia Snow, 30; Hatchville, Aux., 4, 34 00

Berkshire Branch.—Miss Mabel A. Rice, Acting Treas., 118 Bradford St., Pittsfield, Great Barrington, Aux., 50.85; Housatonic, C. E. Soc., 10; West Stockbridge, 15. Less expenses, 3.04, 72 81

Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford, Ipswich, Aux., 14.70; Merrimac, Aux., 9.68, C. R., 4; Newburyport, Belleville Ave. Ch., Aux., 125, Girls' Travel Club, 13.95, Bankers (25 of wh. to const. L. M. Mabeth Weare), 26.03; West Newbury, First Ch., Aux., 6, C. R., 1.35, Second Ch., Friend, 5, Prim. S. S., 5, 210 71

Essex South Branch.—Miss Sarah R. Safford, Treas. *pro tem.*, Hamilton, Lynn, Central Ch., Prim. Dept., S. S., 7.82; Lynnfield Centre, Aux., 15; Swampscott, Prim. Dept., S. S., 8.50, 31 32

Franklin County Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield, Greenfield, Aux., 6.50; Northfield, Aux., 24.50, Orient Club, 2.75; Orange, C. E. Soc., 10; South Deerfield, Aux., 5.51, 49 26

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Amherst, North, Aux., 5; Hatfield, Real Folks, 25, Wide Awakes, 8; Northampton, Edwards Ch., Aux., 59.69; Southampton, Aux. (to const. L. M's Mrs. O. C. Searle, Mrs. E. R. Swasey), 50, 147 69

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Hopkinton, Friend, In Memoriam, 100, C. R., 3.50; Wellesley, Friend, 55, Wellesley College, Y. W. C. A., 250, 408 50

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton, Braintree, Aux., 10; Braintree, South, Aux., 10; Brockton, Porter Ch., Aux., 60; Duxbury, Aux. (Th. Off., 2.25), 6; Easton, Aux., Th. Off., 5; Hanover, Second Ch., Aux., Th. Off., 3.25; Kingstons, Aux. (Th. Off., 5.25), 12.64; Marshfield, Aux., 11; Plymouth, Prim. Cl. and C. R., 12; Plympton, Aux., Th. Off., 12.55; Stoughton, C. E. Soc., 4; Weymouth, South, Old South Ch., Aux. (Th. Off., 2), 36; Whitman, Aux., Th. Off., 22.25, 204 69

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common, Ashby, Aux. (Th. Off., 21), 40, 40 00

South Hadley.—Mt. Holyoke, Y. W. C. A., 30 00
Springfield.—South Ch., 224 05

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Chicopee, Third Ch., Aux., 6.25, S. S., 5; Indian Orchard, Little Women, 10; Monson, Aux., Mrs. C. O. Chapin (to const. L. M. Mrs. Rufus P. Cushman), 25; Palmer, Second Ch., Aux., 12 25; Springfield, Eastern Ave. Ch., C. E. Soc., 5, 63 50

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge, Allston, Aux., 36.68; Auburndale, Aux., 136.75, Prim. Dept., S. S., 5; Boston, Central Ch., Aux., 611, Mt. Vernon Ch., Aux., 68, Mt. Vernon Guild, Friend, 25, Park St. Ch., Aux., 88, Old South Ch., Aux., 808 50, Old South Guild, 50, Shawmut Ch., Aux., 5, Union Ch., Aux., 150; Boston, South, Phillips Ch., Aux., 25; Brighton, Aux., 75.31; Brookline, Leyden Ch., Woman's Union, 60.80; Cambridge, First Ch., Aux., 35, Pilgrim Ch., Woman's Miss's Soc., 25, Kinder, Dept., S. S., 3.70, Prospect St. Ch., Woman's Union, 20; Dedham, Miss Mary E. Danforth, 15, Aux., 8; Dorchester, Central Ch., Aux., 4.25, Harvard Ch., Woman's Benev. Soc., 10, Pilgrim Ch., Aux., 24.20, Second Ch., Y. L. M. S., 20, Village Ch., Aux., 12.25, Faneuil, Aux., 30; Foxboro, Aux., 49.50; Franklin, Mary Warfield Missa. Soc., 21, Y. L. M. S., 10; Hyde Park, Miss Eliz. K. Spaulding, 1.20, Aux., 9.50, S. S., 22.25; Jamaica Plain, Boylston Ch., C. R., 6.07; Mansfield, Aux., 25; Medfield, Aux., 3.58; Neponset, Trinity Ch., Stone Aux., 7.50; Newton Centre, First Ch., 108.98; Newton Highlands, Aux., 18.26, S. S., 33.44; Newtonville, Aux., 30, Queens of Avilion, 25; Norwood, Friend, 2; Aux., 105; Roslindale, Woman's Union, 14.44; Roxbury, Eliot Ch., Aux. (Th. Off., 35.25), 59, Immanuel-Walnut Ave. Ch. For. Dept., 147.50; Roxbury, West, So. Evan. Ch., Aux., 9; Somerville, Broadway Ch., Aux., 69.67, Y. L. F. M. S., 28, First Ch., Aux. (25 of wh. to const. L. M. Mrs. Laura F. Bowker), 50, Highland Ch., Women Workers, 10; Watertown, Phillips Ch., Aux., 96.60; Waverly, Aux., 5; Wellesley Hills, Aux., 8, 3,318 93

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worces-

ter. Spencer, Kinder, Dept., 2.50; Warren, Aux., 25.54; Westboro, Aux., 10.85; Whitinsville, Mrs. A. M. Whitin, 50, Extra-cent-a-day Soc., 15.27; Worcester Park Ch., Aux., 5, Pilgrim Ch., Woman's Assoc., 60.74,

169 90

Total, 5,165 48

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Prim. Dept., S. S., 8; Newport, United Ch., Aux., 252.75, S. S., 250; Providence, Plymouth Ch., Prim. S. S., Birthday Off., 4.45, Whittelsey, Memorial Cir., 38; Riverside, Prim. S. S., Birthday Off., 3.20; Slatersville, Aux., 14.50; Woonsocket, C. E. Soc., 3.50,

574 40

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London, Danielson, Aux., 14.56; Greenville, S. S., 12; New London, First Ch., Aux., 11, Second Ch., Aux., Mrs. J. N. Harris, 450, Prim. S. S. Cl., 5; Norwich, Park Ch., Aux., Mrs. Geo. D. Coit, 30, Friend, 25, Second Ch., Aux., 65; Pomfret, First Ch., 5; Preston, First Ch., C. E. Soc., 5; Thompson, Aux., Th. Off., 13; Wauregan, C. E. Soc., 10,

645 56

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Lillyer Fund, 200; Enfield, First Ch., Ladies' Benev. Soc., 25; South Windsor, M. C., 21; Terryville, Y. L. M. C., 5; Unionville, Aux., 65.20; West Willington, C. E. Soc., 2.50,

318 70

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 300, Miss E. L. Talcott, 2; Black Rock, Aux., 17, C. E. Soc., 7; Branford, C. E. Soc., 1.20, Bridgeport, King's Highway Ch., Aux., 5, Olivet Ch., Aux. (with prev. contri. to const. L. M's Miss Lizzie Evers, Miss Jennie Logan), 43.75, C. R., 10, Park St. Ch., Aux., 125, Fullerton Cir., 200; Bridgeport Union, 25; Canaan, Pilgrim Ch., C. E. Soc., 5; Cheshire, Jr. C. E. Soc., 5; Colebrook, C. E. Soc., 5; Cromwell, C. E. Soc., 10; Deep River, C. E. Soc., 5; East Haddam, C. E. Soc., 12; Higganum, Aux., 25; Kent, Aux., 27.60; Litchfield, C. E. Soc., 9.71; Middlebury, C. E. Soc., 20; Middletown, First Ch., Aux. (25 of wh. by Miss Mary P. Roberts to const. L. M. Mrs. Osgood Wells; 25 by Friend to const. L. M. Miss Louisa C. Howard), 68.16, South Ch., Aux., 89.40, C. R., 5.10, Third Ch., C. E. Soc., 15; Morris, S. S., 10; New Hartford, C. E. Soc., 10; New Haven, Dwight Place Ch., Aux., 47.41; New Milford, Aux., 1; Norfolk, Aux., 21; North Haven, Cong. Ch., Member, 5, C. E. Soc., 12.50; Plymouth, C. E. Soc., 9; Sharon, C. E. Soc., 20; Stamford, Aux., 25; Westport, Aux., 10; Winchester, C. E. Soc., 10; Winsted, First Ch., Aux., 17.65, Second Ch., Golden Chain M. C., 12; Woodbridge, C. E. Soc., 10,

1,258 48

Total, 2,222 74

NEW YORK.

Corbettsville.—Friend, 75 00
New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Albany, Aux., 35; Aquabogue, Aux., 31.75; Berkshire, Aux. (to const. L. M. Mrs. Charles Phillips), 25; Binghamton, Aux., 70; Brooklyn, Friend, 5, Central Ch., Aux., 216, King's Guild, 10, C. A. Clark's S. S. Cl., 6, Lewis Ave. Ch., Aux., 75, Earnest Workers, 20, Park Ch., C. E. Soc., 15, Puritan Ch., Aux., 30, S. S., 20, Richmond Hill Ch., Aux., 30, C. E. Soc., 15, C. R., 35, South Ch., S. S., 30, Tompkins Ave. Ch., Aux., 225, United Ch., Aux., 12; Brooklyn Hills, Aux., 5; Buffalo, First Ch., Aux., 193.59, Woman's Bible Cl., 10, Bancroft, Aux., 20, C. R., 8.17, Willing Helpers Cir., 5, Niagara Square Ch., Aux., 18.50, Pilgrim Ch., Aux., 40; Cortland, First Ch., Aux., 100, Second Ch., Aux., 5; Deansboro, Dau. of Cov., 15; Elmira, Park Ch., Aux., 20; Fairport, Aux., 10; Flushing, Aux., 46; Gaines, Aux., 10; Homer, Aux., 40; Massena, Aux., 12.50; Miller Place, Aux., 12; Napoli, Aux., 10; New York, Manhattan Ch., Guild, 44.85; Ontario, District Meet., 3.60, Earnest Workers, 10; Orwell, Aux., 10; Oswego, Aux., 100.10; Oxford, Aux., 100; Patchesogue, Aux., 15.35; Richford, Aux., 2; Riverhead, First Ch., Aux., 82; Sherburne, Aux., 88.25; Smyrna, Aux., 6.75; Syracuse, Danforth Ch., Aux., 16.25, Pilgrim Ch., C. E. Soc., 1.10, Plymouth Ch., Aux., 111, C. E. Soc., 25; Utica, Bethesda Ch., Aux., 20; Walton, Aux., 68; Wellsville, Aux., 8; West Bloomfield, Aux., 20; West Winfield, C. E. Soc., 10. Less expenses, 213.80,

2,015 00

Total, 2,090 00

ALABAMA.

Athens.—Miss Louise H. Allyn, 1 00

FLORIDA.

Tampa.—First Ch., Miss'y Soc., 14 65

TURKEY.

Sofia.—Friends, 10 00

Trebizond.—Churches of Trebizond Field, 57 20

Total, 67 20

INDIA.

Ahmednagar.—Girls' School, 8 00

GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

Rhode Island.—Providence, Mrs. Arthur Clafin, 25 00

Donations, 10,637 92

Buildings, 94 20

Specials, 311 94

Total, \$11,044 06

TOTAL FROM OCT. 18, 1909 TO FEB. 18, 1910.

Donations, 29,126 55

Buildings, 6,417 70

Specials, 721 44

Legacies, 19,555 35

Total, \$55,821 04

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Editor Pacific Department in Life and Light.

MRS. J. K. McLEAN.

A STUDY CLASS IN NORTH CHINA

BY MISS LAURA N. JONES

First the class as a class failed to materialize, and Mrs. Wang's trip would have been not quite a success but for her faithful and wise perseverance. At the place where she was invited, as I thought, to teach a class, it turned out that the men of the family were much more interested in having the women and children of the house study than they were. The woman's work in China is, as the proverb goes, never done. Everything that the family wears almost waits for her fingers, not only for the sewing but the cotton has to be picked, ginned, carded, spun, then woven into cloth before the sewing can be done. Oh, we have an example of the "good old days" with shoes for the whole family added here in China. I sometimes wish that those who sigh for the "simple life" could see things here. I think the "good old day" when our great grandmothers did "stents" would not appeal to them quite so much! Well, this family to whose home Mrs. Wang was invited was one of this class, and while very glad to understand more of the "doctrine," under no conditions could they stop while there was light enough to work, and at night if the teacher burned oil with the hope that some would find time to study, was it not their duty to take advantage of that light to put in a few stitches more? Poor, tired, overworked women and little girls. I did not know what to say. The children's feet were going through stockings and shoes so fast, and the spring is the time for the weaving. These were the conditions I found when I got to Ting Tsien in April, but Mrs. Wang had worked in spite of these drawbacks nor had she stopped the spinning. Rather she

had gone where the girls sat at their spinning, and by repeating sentence by sentence had got them so that they could repeat after her almost the whole of one of the little books. Then at night by much urging she got them about the lantern, which makes a much better light than any of the native lamps, and had them look at the characters of the sentences they had repeated after her during the day until they came to know quite a few. Then after an hour of this work she would have evening prayers with them and the men and boys of the household. We went visiting, as was her custom, in the homes of some of the other Christians of the village where she had a hearty welcome, also to some near villages where there are believers who attend the Ting Tsien chapel when they have some one to lead Sunday services. This Mrs. Wang did every Sunday she was there except one, then it fell to me. The average attendance was about thirty. It was the busy season for the farmers and some could not leave their irrigating under any circumstances. It is not often that I make dates so far in advance, but I have settled that beginning October 23d, I will open classes in this southern district. There are four places each to have some time, and if I stay by each class myself, it will be Thanksgiving or after before I get back to civilization.

I hope some day to see such competent, capable Bible women in the Pao-ting-fu field as they have at Tung-chou, so that the missionary here can do as Miss Browne does, start a class and leave it for the Bible woman to teach, go back and examine it and find it satisfactory.

In the primary school this spring the attendance was about the same though there were more day pupils than in any past term. Only about half have been boarders. Mrs. Yang is doing evangelistic work this summer vacation in the nearer southern field. She is so kind, willing and all-round helpful wherever she is, at home, in the school, or in the country.

I have been in the country nine days, and to-morrow go back to Pao-ting-fu. The task I've set myself for to-day, besides teaching the San Tzu Ching to six noisy youngsters and helping as many women with different sorts of reading, and besides leading three meetings, is to write six letters so that I can mail them to-morrow.

I came out on this trip November 8th, first staying four days at Ti Ch'uan, where I sat on the kang talking to a few old half-blind church sisters; in the evenings the daughters-in-law came in to study and have a meeting with me. These younger women are busy with the usual work of women which is never done; making food, grinding or rolling, feeding the pigs, or making clothing. After I had been there three days a

deputation came over from Nan I, a village two miles distant, and I decided to spend the last days of my tour in the latter place, the old women of Ti Ch'uan permitting the younger women to follow me; so these last days have been busy as could be.

In Nan I, I found a state of things that made me indignant. Out of four women and girls that were reading Mark, only one, a girl of twelve, was getting the faintest idea of the meaning. I explained word by word, and sentence by sentence, until I think they know what a desert is, and at least a little about what a camel is like. Most of them had never seen one, so though no artist, I drew one. The enlightening of these country people is desperately uphill work.

VACATION DAYS OF A CHINESE SCHOOLGIRL

Our beautiful Kuliang is famous for its pure and cool air. Year by year the number of people who spend their vacation here increases very rapidly. We are very thankful to our Heavenly Father that while we stay here aside from our busy work we have some different kind of pleasant work to do for him.

This summer Hok Ing and Siok Ging from our Girls' College have been with me, so there were three in our household besides Dr. and Miss Woodhull. Perhaps you would like to hear about our daily routine. In the morning we first practice our organ lessons which are taught by Miss Ruth P. Ward of our Girls' College. After breakfast we gather together for our family morning prayer. About ten o'clock comes a happy Sunday-school class of Kuliang children; nearly ten of them come very regularly. Last year we only taught them on Sundays, but this year we wanted to teach them to sing so we had them come every morning for five weeks. After this twice a week besides Sunday. You would have been glad to have seen how eagerly they listen to us when we talked to them about God's love in creating this beautiful world for us to live in. They learned to repeat the Golden Text and can sing two of our children's hymns very well. I hope you will remember them in your prayers. At eleven o'clock we alternate our lessons. One day we study Esperanto, taught by Mr. Hubbard, and the next day English history, taught by Miss Chittenden. We think Esperanto is a great deal easier than English. It is one of the best means to unite every nation together. We are sorry that we shall not have a chance to study it when our school work

begins. In addition to this I have had the opportunity to take singing lessons given me by Miss Ross from Amoy. After dinner we generally take a nap and then we work on the Sunday-school lessons which Miss Woodhull is preparing for our Chinese children. I translate them into Chinese and Siok Ging and Hok Ing copy them. About five o'clock we start out to take our walks around these lovely mountains.

We had splendid weather all summer until two weeks ago when we had a terrible typhoon. Many houses on the mountain were greatly injured, but we thank God only a few tiles came off from our roof. One room leaked a great deal but we were very comfortable. From Foochow we hear that thousands of lives were lost on the sea. Just after this typhoon there followed two days of immense showers of pouring rain. Then the whole Foochow City suffered from the great flood. The result was many houses and walls fell down, and the poor farmers have lost their crops. We don't know why it is that this sorrow has befallen our city, but we know in some way it is best for the people. May this help them to turn away from idol worship and acknowledge God as their Creator and Redeemer.

This summer our annual convention held in the chapel was full of inspiration, and we felt that the Holy Spirit was with us. It was conducted by Mr. Diong, a preacher from Kucheng. He is a man filled with the Holy Spirit. We hope we may practice the truth which he has taught us. We enjoyed our musical concert very much indeed. This time they sang the Cantata of Ruth. I think to hear good music sung by beautiful singers is just as helpful as to hear good sermons. I hope our Chinese people may soon learn to appreciate good music. We have all had a very pleasant summer on Kuliang, and we hope to have a very successful term of work both in the Kindergarten and in the College.

The editor of a Japanese daily paper, himself a non-Christian, pays the following tribute to Christianity: "Look all over Japan. More than forty millions have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

It is an extraordinary evidence of the vitality of Islamism that the Russian Secretary of the Interior reports that in four years, fifty thousand Russians have left the Greek Church and become Moslems.—*Ex.*

Board of the Interior

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A FAR-EXTENDED VIEW

BY MRS. P. F. MARSTON

This month come letters from many lands. By a strange coincidence were received almost simultaneously letters from Mexico and Japan, telling of what God has done for and wrought by two of his blind children; of how in Orient and Occident his Spirit can bring "light to them that sit in darkness, and guide their feet into the way of peace."

From our new missionaries in China, and our missionaries longer in their fields, come equally words of cheer and hope and enthusiasm. Shall we who "stay by the stuff" be less earnest?

THE LOYAL SERVICE OF A BLIND MEXICAN WOMAN

BY ALICE GLEASON

For the last six months we have had here in Guadalajara a most interesting woman, blind and a colporteur. Her name is Guadalupe Rossillas, and her home is in Mexico City. The story of her life and work is most interesting to all who are interested in missions in this country.

While still a child she lost her eyesight and was placed in a government school for the blind in the city of Mexico. There she showed much ability, and advanced rapidly in her studies and soon won the love and respect of her schoolmates and teachers. The principal of the school

became especially attached to her. She was then a Roman Catholic, but among her friends was a Protestant girl, and through conversations with her little by little her ideas began to change. This came to the knowledge of the principal, who was a strong Roman Catholic, and one day she called Guadalupe to her and asked her if it were true that she believed differently from what she did when she entered the school. The girl could not deny it. The principal then told her that she would give her a certain time to drop all that or else she would have to leave the school, thinking that a threat of that kind would be enough to frighten the girl. But as the days passed and the teacher eagerly watching for a change saw none, she became very anxious, her love for the girl making her more so. When the time had expired she again called Guadalupe to her and asked her if she had decided to give up her new faith. Again the girl told her "No." The principal was greatly distressed, and finally told her that she might stay in the school but that she mustn't say anything to the other girls about religion.

So she stayed on and received a good education, learning among other things to play the piano a little and to knit and crochet beautifully. And after her graduation she was recalled to be a teacher in that very school for the blind—a position that she still holds. Quite an honor for a Protestant girl!

But her great interest has been to help spread the gospel, and so besides teaching she has acted as an agent for the Bible Society and has great success in this her chosen work. About six months ago she came to Guadalajara. This is known throughout the Republic as being one of the most fanatical cities in Mexico, and colporteurs never have had much success here. Last Saturday night in our family prayer meeting she told us about some of her experiences here.

She said that she came with the idea of staying but a short time, intending to return at the end of the first month that proved bad in her business. But she said that she never had experienced a bad month, and the two months that she had expected to stay had been extended to six. In what she called her worst month she sold sixty-one books, either Bibles, New Testaments or Gospels.

At first she was well received almost everywhere, and entered many houses and talked with the people about the Bible and the gospel message. But after about two months the priests found out about her and her work, and began to warn the people against her and even to preach against her in their pulpits. Nevertheless she kept on with her work,

selling her books, telling the gospel story and having conversations with priests, men, women, boys and girls. As she told us some of her experiences here, I was deeply impressed with her tact, her method of approaching different people, her amazing quickness of repartee and her wonderful intuition. She has a beautiful Christian spirit, and her one object is to see her people brought out into the liberty of the light of the gospel.

After she had finished talking to us she sang two hymns that she had composed and also repeated two of her own poems. Her stay here has been a blessing in many ways, and in many homes and hearts "la ciegnita" will long be remembered and her memory blessed.

So helpless and so dependent on others and yet doing such a grand work, what a lesson she is to us all, and how quickly Mexico would be evangelized if all the Protestant Christians here were as devoted, as self-sacrificing, as prayerful, as consecrated as this blind colporteur, Guadalupe Rosillas.

FROM DARKNESS TO LIGHT

BY MARTHA J. BARROWS

Physical blindness is a common affliction in Japan. Some are born blind, with others it is the result of neglect or accident in childhood, and to yet others it comes later in life.

This man of whom we write was a young lawyer just ready for the practice of his profession when this affliction came upon him and he was doomed to a life of perpetual darkness.

Overcome with utter discouragement he was ready to throw away the remainder of a life which seemed to him now worthless, when Pastor Osada found him and told him of One who laid his hands on blind eyes and they were opened.

Then he brought him to the Bible School. After this his faithful wife led him every morning to his seat in chapel, where she left him and herself spent the morning in clerical work for the teachers, to help out their living.

For three hours and a half he sat there, listening intently, first to the morning chapel talk, and then to a series of Bible explanations, given so simply that no one of the women should fail to comprehend. In this way he heard portions of the old world-story, of Jewish history and poetry and prophecies, of the coming to earth of the Man Christ Jesus—his

work, his teachings, his death and resurrection—of the growth of the early church, and the messages of the Apostles to their children in the faith.

For weeks he came day after day, a most faithful attendant, occasionally asking a question, but more often sitting through the lessons in silence, but losing not a word. Gradually his spiritual eyes were opening to the light.

Once when asked if he had any doubts about what he heard he replied that sometimes when listening it was hard to accept it all, but that a neighbor of his was quite deaf, and every day when he got home she came in to inquire what remarkable thing he had heard, and he said by the time he had told it over to her he was ready to receive it himself.

With the growth of faith a new purpose was born in his heart, to help others, blind like himself, and bring something of good into their empty lives.

The one occupation of the blind in that country is the practice of massage. The whistles of the blind masseuse are a nightly sound as they go about the streets seeking patients.

This man learned the art, and opened a school for teaching it in his house. A copy of one of the Gospels, in raised letters for the blind, in Japanese, was put into his hands, and was a great joy to him.

He learned of the Braille system for the blind and adapted it to the Japanese characters, preparing his own material on little blocks of wood; and proved his work on a little blind boy whom he had taken into his home. The little fellow quickly learned to read.

Thus was begun a home and school for the blind in the city of Kobe. That school is now well established, with competent teachers, and a board of trustees to assist in the management and the raising of funds—and the need of the latter is always great.

In all this work the wife was an able assistant. Without her help he could never have done it. Their first great effort was to bring to the untutored minds of their pupils some knowledge of the Heavenly father.

When—a few months ago—tuberculosis claimed him as its victim he sought a promise from the wife that she would stay by the work when he was gone.

It was a touching sight to see the long line of blind pupils as they followed the body to its last resting place.

His eyes are open now to the light of the Eternal City where they "need no candle, neither light of the sun, for the Lord God giveth them Light."

ARRIVAL AT ING-HOK

BY AGNES MEEBOLD

ING-HOK, CHINA, October 7, 1909.

To-morrow it will be a week since my arrival at Foochow Mission, and it is only my first half day at Ing-hok, but I want to send you just a little word of greeting from my beautiful new home. I cannot tell you how kind everyone has been to me both in the city and out here.

The entire trip has been a great delight, and I am so grateful for the privilege of taking it in the company of Miss Wiley. How you would have laughed to see us come up the river! We had two boats, because there was a great deal of baggage and the freight shipment of Mr. and Mrs. Smith, besides six schoolgirls and a matron and two teachers to go up with us. The first day all the Chinese girls were in one boat, and we two and Miss Ballard, a guest of Miss Chittenden's, in the other boat, with the baggage distributed between the two. But the second day, as we were making slow time and school was to begin to-day, we transferred most of the baggage to the other boat, took the girls in with us and pushed on hastily by taking the entire crew from the two boats with us, leaving the freight boat in charge of Ho Seng, one of our Chinese servants. We reached home about four o'clock yesterday, made a rapid inspection of the place, had our first meal together, and now after a good night's rest, here I am, writing to you, while Miss Ballard sits across from me, writing also, and Miss Chittenden is scurrying around somewhere or other.

My teacher this term is to be a girl, the niece of our matron, but for the present she is helping get the school in order, and I shall probably not take up regular work with her until Monday. Am very eager to learn the language and do not believe it will be so difficult as I supposed. It sounds very foreign still, but I am beginning to catch words that I know, and to say a few things in reply.

I wish you could look out with me on the lovely landscape. From where I sit here on the upper veranda, I can see fourteen peaks of hills inclosing us in a sort of semicircle, while our noisy little river winds its way past the front of the wall.

Dr. and Mrs. Whitney came over to see us last evening, and this afternoon we are to go over to where they live (in Mr. Smith's house) and meet the native helpers who are gathered there in the Quarterly Meeting. Miss Chittenden and I have reason to be very grateful to the doc-

tor and his wife for the excellent care they took of this building and for the improvements they put in all over the grounds. There is a fine stone stairway leading up from the gate to the front of the school, with a diverging flight that brings us to our "home" side of the building; the banks or steep places in front of the school have been graded and planted with tall grass to keep them from washing down in the rains. The typhoon did no damage at all up here, for which we are very thankful.

ONE DAY AT LINTSINGCHOU

BY MABEL ELLIS

I am going to tell you of my daily life. It seems very commonplace as I live it day by day. There is little of romance, little that is spectacular. The "Boy" knocks at my door at seven, saying, "Please eat." I am generally ready for breakfast, and enjoy the meal of Chinese pears, mush and eggs. Then we five foreigners have our time for prayer. At eight o'clock we have Chinese prayers with the servants and helpers. At nine my teacher comes. He is very yellow, his pigtail very black, and you would think him very homely, but I am fond of him, for he is bright and attractive. We spend three hours together studying the Bible and other Chinese books. Often he asks me questions about American ways, and we compare the customs of the two countries. Oh, I almost forgot to tell you that during this study period comes the mail, and no teacher in Lintsing has power to keep me from stopping to read my letters. When the letters that I long for come, I think that this hour is the happiest of the day. For home letters shed light even on Chinese classics.

At twelve-thirty we have the noon meal, then my teacher comes for another hour of study. When my studying is done I hasten to the schoolhouse. You have seen the school building, the small recitation hall and the tiny rooms, 10 x 12, in which we crowd eight girls. But they do not mind crowding, they are so used to it at home. As I enter the gate out troop the little folks to make their manners, a very low courtesy which we queer Western people have to learn to appreciate, but we do not have to learn to appreciate the love in their big, dark eyes as they crowd about us asking us questions or timidly touching our hands.

I have four classes in arithmetic. I have ever loved teaching, truly I am at home in the schoolroom, and even when these yellow girls of mine are

very slow I love to teach them. Perhaps you would be slow, too, if your ancestors from Adam had never studied arithmetic. But my girls try, and being very zealous in trying is a good substitute for being bright.

At five o'clock school is dismissed and I have an hour before supper (that is I have it theoretically). But generally a small girl calls, "O please I have torn my dress, will you not waste your heart and find me a piece of cloth to mend it?" or I see a child with a hole in her stocking and have to stop to send her to her room to patch it. Perhaps a very sober face meets me with, "I can never, never learn to add—really I never can." I need not tell you what I do then. It is very often that I find a child with a headache and she must be sent to the dispensary, or a child whose feet are troubling her and she must be cared for. We have so much trouble with the feet. Almost all of our girls have had their feet bound and they are very tender and give pain very often. As I feel that I have attended to all the affairs of the girls, the teacher may want me to listen to a tale of woe about some gossip that has troubled her (Chinese are very human), or the matron may want me to take accounts. I sigh and sit down while she reads, "Two dozen eggs—eight cents; five pounds cabbage—one cent; one pound millet—one cent." Then she tells me just how much of sliced salt vegetable must be eaten with each teaspoon of millet, and I feel myself getting hungry enough to eat with the school children. At last she has finished. If I am not too hungry I smile and bow myself out, ready to run home. But as I open the outer door a little head is seen bowed low between her knees. "What is wrong, come tell me." "Miss Ellis, there is nothing wrong," the little stoic replies, but red eyes and quivering lips tell the story of childish sorrow. To be sure I am tired and hungry, but what did I come to China for? The child knows that I will stop and comfort her and she is not disappointed. I know that it will take some time to get at the trouble, it will take patience and wisdom too, and I am not disappointed. As I caress the little black head, she tells me slowly and tearfully her grief. Perhaps it is real homesickness, perhaps she fears the persecution of her home because of her big feet. Whatever it is, the telling and the sympathy that she receives seem to bring relief, and I hasten home at last.

In our yard the wife of one of our teachers has been taking music lessons on my baby organ; I try to get a few minutes to help her and the teacher of our girls' school. A few minutes for reading, a few minutes for writing letters and the day is done.

"Be mine some little service here below—
Their pain to solace or their burdens bear;
To serve some child of thine and so serve thee,
Lo, here am I! To such work send me.

—E. E. Hale.

THE INFLUENCE OF ONE VILLAGE SCHOOL

BY MISS C. S. QUICKENDEN

ARUPPUKOTTAI, INDIA, November 16, 1909.

To-morrow Dr. Parker is coming to pay us a few days' visit, and I hope to take her to three villages with me. It will be our last tour this year; what the new year will bring who can say? You have probably heard that Mr. and Mrs. Perkins leave India on February 6th for their furlough. I am very sorry, for they were especially nice as fellow-missionaries, and we have always worked so happily together. I shall miss them very much. But they need a furlough greatly; he has never been really well since that serious illness last year. I don't know what arrangements will be made for this station. That will be settled in January mission meeting.

Month by month I have hoped that perhaps I might hear from you that some one's heart had been touched by our need of a Puliampetti school building, and I am wondering, too, whether the New Year's appropriations will include anything for that school or not.

It has cost over 334 rupees, about \$110, this year, with the strictest economy. Out of this the government gave a grant of 115 rupees, \$38, the rest I have to meet from my own salary, and as you will know, there are endless other calls on our charity here, so that one has to pinch considerably on something, and I have to look ahead each month very carefully for fear I should spend more than the income. Yet I should hate to give up that school, for it is working among those superstitious people a change that we cannot bring about in any other way. Here is an illustration up to date: last Friday a wall fell on two children; the younger, a child of two or three, was killed, the other, a girl of eight, is in our school. No doctor was there, the child was seriously hurt, yet they did not call any of their native quacks or soothsayers, but our teacher, and asked for me to come and see the child and pray for her.

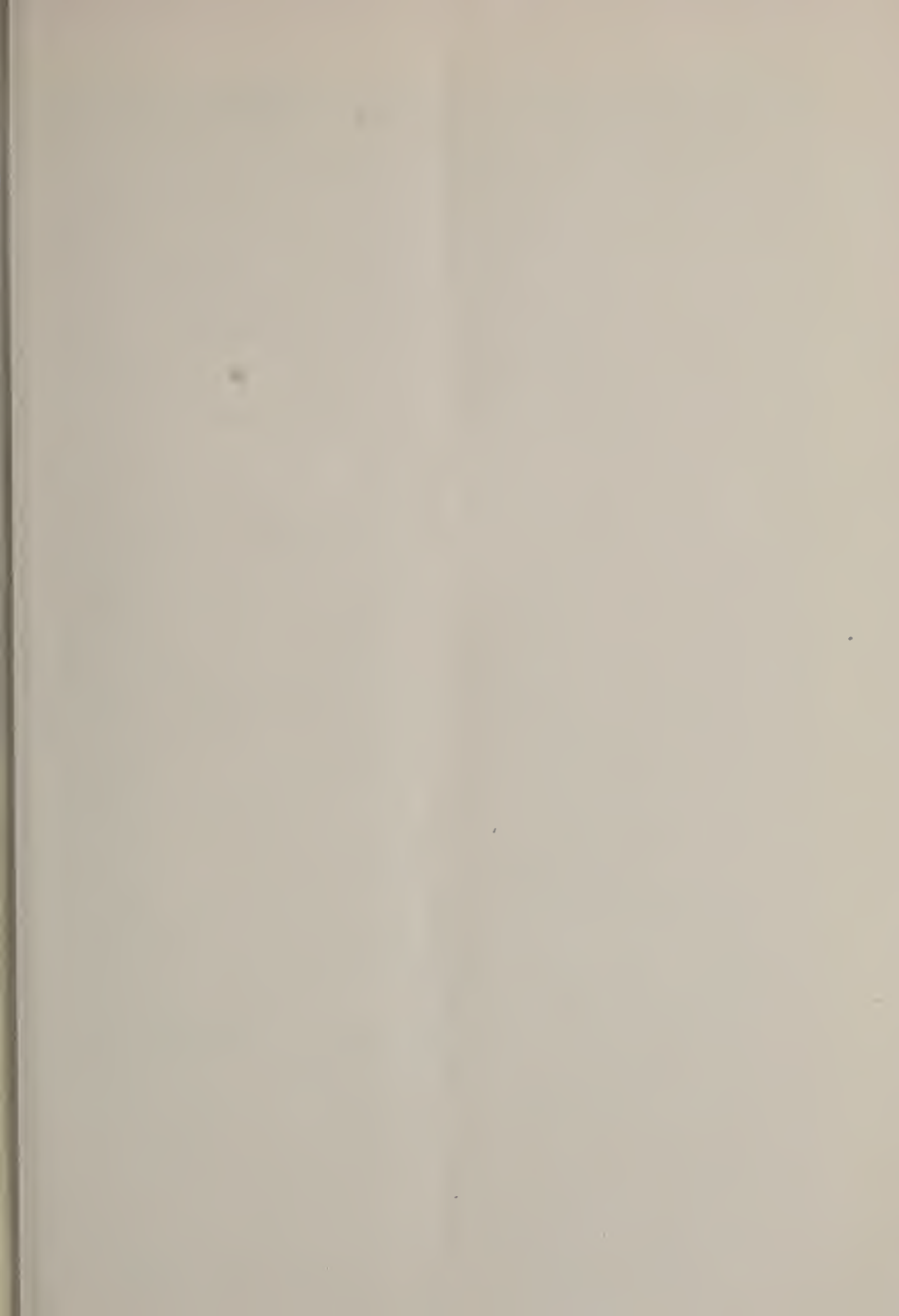
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RECEIPTS FROM JANUARY 10 TO FEBRUARY 10, 1910

COLORADO	\$357 57	Previously acknowledged	\$10,281 57
ILLINOIS	1,630 93		
IOWA	132 96	Total since October, 1909	\$15,008 04
KANSAS	119 54		
MICHIGAN	399 80	Receipts for Dimes and Debt	\$1,989 17
MINNESOTA	446 74	Previously acknowledged	5,240 29
MISSOURI	344 27		\$7,229 46
NEBRASKA	180 00		
NORTH DAKOTA	115 26		
OHIO	456 54		
SOUTH DAKOTA	74 85		
WISCONSIN	302 55		
FLORIDA	3 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
CHINA	5 00	Receipts for the month	\$15 00
TURKEY	2 46	Previously acknowledged	303 61
MISCELLANEOUS	155 00		
Receipts for the month	\$4,726 47	Total since October, 1909	\$318 61

MISS FLORA STARR, Asst. Treas.



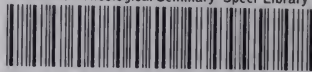
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